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THE CONGREGATION OF THE SISTERS OF THE BLESSED SACRAMENT FOR INDIANS AND COLORED PEOPLE.

WITHIN the last decade there has been formed in this country a new community of religious women known as "The Sisters of the Blessed Sacrament, for Indians and Colored People." The idea of founding such an organization is in the first place due to the high-minded zeal of the Right Rev. James O'Connor, late Bishop of Omaha. He was a man thoroughly devoted to the best interests of the Indians. During his apostolic activity in their midst he had had many an opportunity of witnessing and understanding the wrongs to which they were habitually subject from the wanton encroachments of the frontier settlers, the injustices of traders and officials, against which evils the national government itself seemed powerless to furnish protection. What appealed to him above all was the fact that the moral degradation in which many of the tribes were sunk, seemed to deepen rather than to lessen by their contact with the so-called civilized white man. With such evils there was but one power to cope effectually—the elevating and ennobling force of the Christian religion as represented in the self-sacrificing devotion of those who renounce freely all the claims of earth that they might give themselves wholly to the service of these

abandoned children of God and ameliorate their condition, moral, intellectual and physical. Centuries ago the Indians had, it is true, received the glad tidings of our holy faith from the lips of the early Franciscan and Jesuit missionaries, but in later days there had been apathy and neglect to foster the first growth, and the enemy had come in freely to sow cockle among the wheat, so that where all trace of the truth was not yet lost, it was weakened and corrupted.

Hence it was that Bishop O'Connor conceived the plan of founding a congregation the exclusive aim and scope of which should be to devote itself to the Christain training of the Indians; and this in a spirit of reparation for the neglect and wrong of the past. Whilst engaged in fostering and developing this idea there came to him a cry for help from the no less neglected Negro people of the South, whose condition was in many respects even more deplorable than that of the Indians. Both races suffered equally from the contempt of the white man; both were alike the children of our common Father in Heaven, redeemed by the Precious Blood of Christ; both claimed with equal right the charity of their Christian brethren. And so the great heart of the Bishop opened to them without distinction, and his plan for improving the condition of the Indian widened to embrace the children of the Negro race.

His design was fostered by God's providence, which inspired other hearts with a willing devotion to carry into effect what Bishop O'Connor had planned, but could never have realized without additional help.

For many years he had been and still was the spiritual director of Miss Katharine Drexel. She, too, like him, felt the warmest interest in the welfare of the Indians. Of the wealth God had placed at her disposal she had already built schools and mission houses which would enable them to obtain the benefits of the Christian religion. She longed to see their condition in order the better to realize their needs; and the Bishop, though loth at all times to leave his diocese except on urgent business, felt it his duty to encourage and foster this interest in the welfare of the Indians. Accordingly

he offered to the Misses Drexel his assistance, volunteering to act as pioneer in several expeditions to Indian reservations. These journeys were memorable for their hardships and varied experience. As the missions lay for the most part at great distances from the railroads, the Bishop was obliged to conduct his charge for many miles in open wagons. The way sometimes lay through open prairies basking in the light and heat of the noonday sun. At other times the driving rains poured in upon the travellers, helpless to shelter themselves whenever the blustering breezes forbade the use of umbrella or canvas. Ofttime the little party would reach the mission house, all drenched and quite glad to find a hospitable roof with a cheering fire and other tokens of thoughtfulness which the care of the simple missionary had provided. There were days, however, when it was impossible to reach before dark the home of a mission, and when the travellers had to seek protection for the night in a logger's boarding house, where sacks of hay strewn on the floor were the only beds, and where the choicest diet consisted of "jerked beef" and pumpkins. God only knows what sufferings the Bishop sustained in these journeys. Though of frail constitution he seemed forgetful of all discomfort and fatigue, his ardent zeal looking only to the good which he hoped would result from these visits. In later years it became evident that the interest he had thus awakened was not to lie dormant, but would grow long after he had passed from earth.

For five years Miss Katharine Drexel had felt that God was calling her to the religious life; just what special order had not been decided. For five years Bishop O'Connor had urged upon her to wait, until now the time had come when he announced to her what he believed to be the will of God in her regard. Divine Providence, he thought, wished to make use of her to form the nucleus of a new society for the evangelization and civilization of the Indian and Negro races. In obedience to the direction of Bishop O'Connor, and the interior promptings of the Holy Spirit, Miss Katharine Drexel entered the Novitiate of the Sisters of Mercy at

Pittsburg, Pa., May 6th, 1889. Here she hoped to prepare and fit herself for the work which divine Providence was unfolding. St. Mary's, Pittsburg, the first house of the Sisters of Mercy in the United States was destined to be the cradle of the new community. It was not long before Miss Drexel found herself joined by other members, and under the direction of the daughters of the saintly Mother Macauley the future Sisters of the Blessed Sacrament began their novitiate. This was a decided advantage to the young community, inasmuch as the Sisters of Mercy at Pittsburg have in vigorous operation all the various works of mercy represented in the management of hospital, orphan asylum, home for working women, academic and parochial schools, as well as visitation of the sick and dying. To the clear-sighted judgment of Bishop O'Connor this community was a most excellent nursery for the new foundation, since in it the exterior works of the active apostolate were fully exemplified, while the deep interior spirit of prayer and recollection which characterizes the Institute, brings about that harmonious union of the active and contemplative elements essential for the accomplishment of the purpose which the new Congregation of the Sisters of the Blessed Sacrament had in view.

Sister Katharine, as Miss Drexel was then called, was received as a novice on November 7th, 1889, after the usual six months' postulantship. In May of 1890, Bishop O'Connor died. From the beginning it was his wish to place the Institute in its infancy under the special care of the Most Rev. Archbishop Ryan, and God in calling Bishop O'Connor to Himself at its very birth, seemed to grant this desire. At his death Sister Katharine should have felt that she was totally unable to carry on the proposed work, but for the reassuring words of Archbishop Ryan who promised his counsel, protection and aid, thus agreeing to found the new Institute in conjunction with her. He more than fulfilled this generous promise. It was with a father's tender solicitude that he guided the faltering steps of the young community, and it was with unwearied patience, despite his

numerous cares, that he freely gave his time to its direction. No work has been begun, no rule written, no plan formulated without his approval and coöperation. When we remember the struggles of other infant religious communities in their efforts to secure the confidence of ecclesiastical superiors through their days of early struggle, we must confess that the Sisters of the Blessed Sacrament have special reason for gratitude to God in sending them this father.

Sister Katharine took her first vows on February 12, 1891, and laid aside the garb of Novice of Mercy to be clothed in the habit of the Sisters of the Blessed Sacrament, which was to be the title of the new Institute. His Grace the Archbishop of Philadelphia at the same time appointed her Superioress of the young community. The little band now numbered thirteen—all novices.

About this time a site for the mother-house was purchased near Philadelphia, and arrangements were made for a temporary novitiate at "St. Michel," Torresdale, which was the old homestead of the Drexel family. The Sisters of Mercy at Pittsburg, who, as we have seen, had given every help to the new Order by affording its first members the opportunity of religious training, moreover generously placed their own Novice Mistress at the disposal of Mother Katharine in order to aid her in the formation of her novitiate. In May of 1891 the Sisters of the Blessed Sacrament bade a tearful farewell to the community of Mercy, and went forth to lay in the silence and solitude of "St. Michel" the foundations of the new House.

Here, left to themselves, they began to realize that God chooses the weak things to confound the strong, and derived encouragement from the thought that as instruments in His hands and with His almighty help they were to begin the work by seeking in the first place their personal sanctification. They knew, indeed, that any attempt to reform and christianize the souls of others would be futile, unless they possessed within themselves the fountain-spring of a supernatural life nourished by divine grace. Hence all their efforts went forth to form within themselves the apostolic

spirit, so that they might constantly grow in charity and zeal for the salvation of the Indian and Negro.

The opening chapter of the rule admirably defines this twofold purpose of the life of a Sister of the Blessed Sacrament: "The object of the Institute is the honor and service of Our Lord in the Blessed Sacrament. The sisters admitted to this religious congregation, besides attending particularly to their own perfection, which is the principal end of all religious orders, shall, by an apostolate of prayer and work, zealously endeavor to procure through Jesus in the Blessed Sacrament living temples for His Divinity amongst the Indian and colored races. To attain this end the sisters admitted to this religious congregation shall consecrate themselves, body, soul and spirit, to the service of their Eucharistic Lord by their twofold apostolate, and feel convinced that even if they were to perform heroic acts of virtue, they would only be doing their duty; that is, they would be conducting themselves as it is meet and fitting for the honor of Him who has given Himself entirely to them."

Some idea of the breadth and scope of the work to be undertaken by the new community may be gleaned when we look over the field which at this period lay before them. There were at the least eight millions of Negroes in different parts of the land stretching forth their hands for the Bread of the Word, and two hundred and fifty thousand Indians may be said to be famishing for the same. They, one and all, children of the same great Father, seemed lost to that Heavenly Father's inheritance so long had they been sitting in the darkness and wandering in the shadow of death. Naturally the question arose: "What can be done to save these lost sheep of Israel?" They are the souls for whom Christ died; and if Christ were on earth to-day would He not turn to help them, since it was the poor and despised whom He sought out above all the rest? Devoted men and women, 'tis true, are working heroically, with no approving eye save God's to count the sacrifices. Many of them have left all, homes, friends, earthly comforts, and even health and life, that they might save these neglected ones; but the

workers have been too few. The harvest is great, and many more are the laborers who are needed to gather it into the kingdom of heaven. It was to supply by some specially fitting and permanent means this need that the new congregation had been formed, and to assist the priests and religious already hard at work.

According to their rule "the sisters may employ all means judged most opportune to procure living temples for the Divinity among the Indian and colored races, in whatever country they are located. For this end, they may train the youth of these races, without distinction of religion, to become self-sustaining men and women, using such methods of instruction as may be best adapted to these purposes; they may educate these races themselves, or train teachers for their education; they may visit and administer to their sick and poor, and act as guardian to such of their orphan and minor children as may be committed to their care." It is needless to say that the difficulties which are to be met in the attempt to elevate and spiritualize these two races, leave many a perplexing problem to be solved. With these dark children it is not so much the education of books that is needed, as the education of the mind and heart to noble ideas and high moral purposes. Workers are needed, earnest, devoted workers, imbued with the real apostolic spirit, giving themselves solely and entirely to the work—workers of intelligence and education, with broad ideas, with lofty and steadfast purpose, yet withal, animated by the lowly spirit of Christ, in one word—workers who are capable of studying the difficulties of the situation and of solving them successfully.

It may be justly said that, with but few exceptions, these two races have as yet hardly learned to think or act intelligently. They need the help of superior minds who will be able to train them to solve the many difficulties of their race problem, and to discern what is best for their own religious and moral good. It is a serious mistake to assume that only persons of mediocre ability are needed in the hard toil of the missionary field. Rather the contrary is the case. The daily life of those who undertake to evangelize and train to Chris-

tian modes of living the Indian and African races is one which calls into requisition the most refined qualities of temper and intelligence. Should those whom He has endowed with gifts of a high order hesitate to sacrifice them in the service of such a cause as this? Surely it were an error to be sparing where there is question of gaining immortal souls!

However, in such work as a missionary community must do, a variety presents itself which calls forth the exercise of diverse talent among the workers. A community like that of the Sisters of the Blessed Sacrament needs members who can use their minds in the direction of new enterprises or as teachers. catechists; it needs others as nurses; others use their skill for systematic training in all kinds of domestic work. Thus it happens that for those who are willing to labor for God, He finds a place and mission, whatever their individual ability, provided the will be pliant and obedient.

But to return to our subject. Hardly was the new community organized when plans for work began to be carried into execution. The foundations of the new mother-house at Cornwells, near Philadelphia in Pennsylvania, were commenced, and on July 16, 1891, Archbishop Ryan laid with solemn ceremony the corner-stone bearing this beautiful and significant inscription:—"And it shall be in the place where it was said to them: you are not my people: there they shall be called the Sons of the Living God."—Rom. chap. ix. At the same time ground was opened for the Holy Providence House—a home for colored children. A cloister walk joins this building with the mother-house. Whilst affording a home for colored children, it serves also as a training school for the novices, so that they may gain practical experience and a sort of object-lesson regarding their future work.

By December, 1893, both buildings were completed. The convent is of local granite, with red-tiled roof, designed after the old Spanish mission buildings of California. It has the traditional courtyard and cloisters of the old time conventual buildings. The interior of the chapel is a combination of the old Spanish mission architecture and the English

Gothic style. The altar, trimmings and stalls are all of dark quartered oak. The background of the reredos guarding the main altar, is formed by a group of angels bearing the emblems of the Passion. Above it rises a cross over six feet high, on which hangs the life-sized figure of the dead Christ. On the lower left side of the reredos there is a carved panel bearing the coat-of-arms of Bishop O'Connor, over which in Latin is the following inscription: "To the memory of James O'Connor, Bishop of Omaha, who by his counsel, full of piety, planted the seed of this religious community, whence the fruit of the Christian Faith was to grow for the salvation of the Indians and Negroes." The corresponding panel on the right has the coat-of-arms of Archbishop Ryan, with the following inscription in Latin: "To Patrick John Ryan, Archbishop of Philadelphia, the best of gardeners, who, in order that the chaste seed might produce its destined fruit, watered it with care, and dedicated it to the service of the heavenly Bridegroom."

On the eve of the first Friday of September—the feast of St. Francis Xavier, one of the principal patrons of the community, the sisters were formally transferred to St. Elizabeth's. By one of those happy coincidences, which are dear to the religious heart, the Eucharistic Spouse who was ever to reign as Master of their hearts and houses, was exposed on His Sacramental throne to receive the homage and adoration of the sisters on the first day which they were privileged to spend in the new mother-house.

Devotion to Jesus in the Holy Sacrament is the great central devotion of the sisterhood. The rule says, "Jesus really present in the Holy Eucharist shall be the constant object of their affection. They shall often reflect on the infinite charity displayed for us in that ever adorable Sacrament, and by frequent visits every day, pay assiduous court to their Heavenly Spouse on His throne of love, uniting their acts of adoration, prayers and thanksgiving, to those of the angels who continually attend Him in the tabernacle. In all their sufferings and anxieties, in all their fears, afflictions and temptations, they shall seek comfort and consolation at the

foot of the altar. They shall endeavor to model themselves on the gentleness, humility, obedience and annihilation of Jesus in the Blessed Sacrament. The practical rule of their conduct should be, what does our Lord Jesus Christ want of me at this moment? In this action is there anything for His service, for His glory? What would our Lord do on such or such an occasion?"

The Feast of the Purification following witnessed the opening of "Holy Providence House." In an incredibly short time the building was filled to its utmost capacity—one hundred and fifty children. The majority are girls, whom the sisters keep until their twenty-first year. The boys, when they have reached the age of twelve, are transferred to industrial or trade schools. The girls receive a good common-school education, the larger ones spend one-half day in school work, the other half in domestic employment. Some take a course in scientific dressmaking; the steam laundry instructs others in all the details of fine laundry work; while the bakery and cooking classes afford instruction to an equally large number. The aim is to give the girls a good, solid English education, and a thorough knowledge of all the branches of domestic economy. One of the chief difficulties to be met among the colored and Indians is an absence, that is to say, an utter want of appreciation of good housekeeping. As a consequence their surroundings lack that air of cheerfulness and order which is essential to home life and domestic thrift. To counteract this evil, as well as to enable them to support themselves, the sisters lay much stress on industrial training, and the results in this line so far have been most gratifying. Frequently the solid piety of the children, and the good they find it possible to do among their people, after they have left the sisters, more than repay the labor spent upon them. Often, too, the example of one trained by the sisters becomes the means of converting the entire family.

In April, 1894, the sisters were urged to re-open St. Katharine's Indian School, at Santa Fé, New Mexico. This school had been closed for want of teachers. After some

deliberation it was decided to accept, and in June of the same year, nine sisters left the mother-house for their new field of labor. The Indians of New Mexico live in *pueblos*, or villages from which they take their name. They are noted for their peaceful and docile disposition, as well as for their industrious habits. Nominally they profess the Catholic religion, their forefathers having received the Faith from the old Franciscan missionaries. Still they are far from being practical Catholics, for, while holding to the truths of the Gospel, they cling to many of the superstitious rites and practices of their forefathers in the days of Montezuma. The sisters have about one hundred and twenty children at St. Katharine's, which is a boarding school. They also visit at times the various pueblos within a radius of eighty miles, and the old Indians in turn never fail to stop over at St. Katharine's when business or pleasure takes them to Santa Fé. It is no unusual occurrence to see ten or twenty old Indians come for dinner and remain over night. They are guests, however, who give very little trouble, are most grateful for any kindness shown them, and most devoted to the sisters.

In January, 1895, Mother Katharine made her final, that is to say, perpetual vows. To the three vows of poverty, chastity and obedience, the sisters add two more, viz.: to be the mother and servant of the Indian and Negro races; and secondly, to undertake no work which may tend to the neglect and abandonment of the Indian and colored races.

In 1895, a third foundation was begun at Rockcastle, Va. This region is the center of a thickly populated colored colony. There exists here an industrial school for boys under the management of the Christian Brothers. It is known as Belmead-St. Emma's. About three-quarters of a mile distant from this institution, on a hill known as Mt. Pleasant, the Sisters of the Blessed Sacrament have erected St. Francis de Sales' School for Girls. The building is of brick with granite trimmings, and overlooks the James river. This school will accommodate two hundred and fifty children—all to come from Southern States. Eventually the Fathers of the Holy Ghost are expected to establish a house

midway between the two institutions. The idea is to start a Christian colony, and have the pupils of both schools settle in the neighborhood. By this means they will concentrate Catholic influence. The old colored people here are deeply prejudiced, and know nothing whatever about Catholicity save such calumnies as have been told them by unprincipled or ignorant whites, and which their credulous minds readily accept as true. To root out this prejudice among the older folk is well nigh impossible, at least for the present; the future hope lies with the children, who by means of training and instruction may be gained over to the truths of our religion. Thus it is expected that the old prejudice will be dispelled and much good effected.

At present the Sisters of the Blessed Sacrament number 48 professed, 12 novices, and 12 postulants—few, indeed, for the vast fields awaiting the labor of harvesting. Ash Wednesday of last year brought to the community the gladsome news that the Holy See looked approvingly upon the establishment and work of the new congregation. We subjoin as a fitting conclusion of this brief historical sketch the decree in which Cardinal Ledochowski expresses the approbation of the Sacred Congregation *De Propaganda Fide*, which is the usual first step of authoritative sanction, on the part of the Church, of newly established religious orders.

DECREE.

In the year of our Lord 1891, was founded in the City of Philadelphia in the United States of North America the Institute of the Sisters of the Most Blessed Sacrament for Indians and Negroes, the aim of which is not only to train the sisters in the path of perfection but, moreover, to promote as far as they can the conversion of the two aforesaid classes of unbelievers, who have been so neglected and despised. Since the most excellent aim tends greatly to the glory of God and the salvation of souls, the said Institute, as we learn from the relations of the sisters and from the testimony of the Most Rev'd Archbishop of Philadelphia, has from the very beginning of its existence produced salutary fruits, and in a brief space of time has already notably propagated; therefore, the aim, spirit,

and work of the said Institute for the conversion and education of Indians and Negroes are approved by this S. Cong. de Prop. Fide. Further this same S. C. has the greatest confidence that the Institute will also in the future preserve its fervor and good spirit, and with God's help, produce abundant fruit; and therefore, in order to increase the courage of the sisters, it has thought well to issue to their Institute this Decree of praise.

Given at Rome from the House of the S. C. de Prop. Fide, the 16th day of February, A. D. 1897.

M. *Card.* LEDOCHOWSKI,
Pref.

A., *Archbishop of Larissa,*
Sec'y.

AN ANGLICAN PRESENTATION OF ST. CYPRIAN.[1]

ST. CYPRIAN is the one conspicuous figure in early Ecclesiastical History who has borne throughout a contest with Rome an untarnished reputation for sanctity. It is true the contest is identified with a very brief period of St. Cyprian's life, but it has earned for him the equivocal compliment of the reverence of generations of Anglicans; and this it is which gives to a Life of St. Cyprian by an Archbishop of Canterbury a polemical interest of its own.

Dr. Benson's work is a striking record of the devoted employment of such mere fragments of leisure as might escape from an exceptionally busy life. It reminds one both in its excellence and in its limitations, of a notable piece of window-gardening in the chamber of a busy artisan. It is seldom indeed that such a life is able to exhibit such a "parergon."

At the same time it can hardly be pronounced free from

1 *Cyprian: His Life, His Times, His Work.* By E. W. Benson, D.D., D.C.L., sometime Archbishop of Canterbury. New York: D. Appleton & Co., 1897.

the defects incidental to its circumstance. A work spread over thirty years, and taken up again and again at intervals, and sometimes long intervals, is apt to become something less than completely self-conscious, and to issue in incoherences more or less serious.

Another disturbing element which may be attributed rather perhaps to the subject itself than to the conditions of composition, I mean its somewhat acrid anti-Roman controversy, would have been in part eliminated, in part confined to an appendix, had an opportunity of such continuous labor been allowed as to admit of an appreciation of aesthetic unity. It is, alas, very difficult for either Anglican or Catholic to deal with St. Cyprian without pointed and frequent reference to controversial topics in which they are directly interested; but I think a fuller leisure would have tended to qualify Archbishop Benson's strictures, in a sense more in harmony with the gracious presence of his hero. We might have been spared the reference (p. 434) to "the new malevolence which, since the dogma of infallibility, has made it necessary for Papal advocates to bespatter each whitest robe that has not walked in the Roman train," and the curiously untrue suggestion (p. 308) that "modern Rome . . . freely uses the Rebaptism he (Stephen) condemns." As it is, it is hardly possible for a Catholic reviewer not to be in his turn, in a great measure, controversial.

St. Cyprian's theory of the constitution of the Church is to be gathered mainly from his treatise *de Unitate* and from his correspondence, which in this relation falls into two groups, the letters previous to the baptismal controversy and the letters belonging to that controversy.

INTERPOLATIONS.

I am prepared to grant that the famous interpolations in *de Unitate* admit of no textual defence whatever. But they may fairly claim this much, that they have introduced nothing that may not be found elsewhere in one passage or another of St. Cyprian; whether in the precise sense in which the

interpolations do duty when they first appear in the letter of Pope Pelagius is another question, which I will consider presently.

My first contention is that the passage, interpolations and all, no more necessitates what is called an ultramontane interpretation than admittedly genuine texts. If the Archbishop is right in saying as he does (p. 203), "the words in Italics" (*i.e.*, the interpolations) "admittedly must be from the pen of one who taught the cardinal doctrine of the Roman see. If Cyprian wrote them he held that doctrine": then assuredly, apart altogether from the interpolations, is Cyprian a champion of Papal supremacy.

Of the four interpolations in *de Unitate*, c. iv., the first is merely a fuller invocation of the Petrine texts from Matthew and John, and the second is a partial anticipation of the third. With the third then I may begin. It is as follows: "Primacy is given to Peter, that one Church of Christ and one chair may be pointed out; and all are pastors, and one flock is shown, to be fed by all the Apostles with one-hearted accord." Now in Ep. xliii., c. v., (ed. Goldhorn), we read: "there is one God and one Church and one chair founded by the Lord's voice upon a rock;" and Ep. xlviii., c. v., "For although we are many shepherds yet we feed one flock."

The fourth and most notable interpolation is the following: "He who has deserted the chair of Peter on which the Church is founded, does he trust that he is in the Church?" With this compare Ep. xlviii., c. xi., in which he speaks of the Roman Church as "the womb and root of the Church Catholic", and *de Unitate*, c. xxiii., "Whatsoever hath forsaken the womb will not be able to live apart and breathe but loses the substance of salvation." The two passages furnish, as far as words go, a very complete paraphrase of the interpolation.

CATHEDRA PETRI.

Most assuredly St. Cyprian regarded separation from the "Cathedra Petri" as he understood it, as a separation from

the Church. But how did he understand it? He considered that every orthodox and duly elected bishop *ipso facto* had his part in the Cathedra Petri. He seems never to have completely mastered the idea that the actual Roman Church was the one incarnation of that ideal cathedra in which other bishops only indirectly participated in virtue of their communion with Rome.

The Archbishop considers that in the *de Unitate*, a comparatively early work, Cyprian had already laid down in the *dictum* "Episcopatus unus est cujus a singulis in solidum pars tenetur" (c.v.)—a principle excluding Papal supremacy. But this is hardly correct. No doubt the supremacy is something over and above Cyprian's theory, as expressed in the *de Unitate;* but inasmuch as he is not contemplating the episcopate except in a condition of such perfect union that each bishop acts and speaks with the full weight and sanction of the whole episcopal body, it cannot be said to exclude it any more than it excludes a provincial or plenary council. He admitted that the Roman Church as the "ecclesia principalis" was the normal exponent of doctrine and exemplar and enforcer of discipline, whose initiative it was indispensable to invoke in any serious conflict with error or rebellion. On the other hand in the baptismal controversy, he commits himself to the statement (*Proem. in Conc. Carthag.*, and Ep. lxxii.) that each bishop, except in the case of crime or heresy, is independent of his fellows and so presumably even of the Roman Bishop. The same view is suggested at least, Ep. lv., 17, some two years before. The incompleteness of his theory enabled him whilst resisting the baptismal prescription of Pope Stephen, which he had persuaded himself, at least on second thoughts, was a matter of discipline only and not of faith, to appeal (Ep. lxxiv. c., 10) to "the head and origin of divine tradition." The theory is evidently incomplete on its practical side, for no tribunal is provided for distinguishing between what belongs to faith and what not.

The episcopal community he regards as supreme in virtue of the Cathedra Petri inherent therein. But as to the inter-

dependence of this spiritual cathedra and the actual Apostolic See in Rome he is either not quite clear or not quite consistent. He allowed that the unity of the episcopate, both ideally and historically, was derived from Peter and from Rome (Ep. lxiii., c. vii.; Ep. lxx., c. iii.). He speaks of recourse being had "to the chair of Peter and the authoritative Church whence the unity of the episcopate hath its origin" (Ep. lix., c. 19), and refers to the Romans as "those to whom heresy may find no access."

Harnack (*D. G.*, vol. i., p. 348, note) does not hesitate to attribute to Cyprian not merely inconsistency but an alteration of view in accordance with circumstances. "Undoubtedly in his conflict with Stephen he set himself in contradiction with his earlier views respecting the significance of the Roman See for the Church; views, which, it is true, he had advanced at a critical moment when he was standing shoulder to shoulder with the Roman Bishop. Again, p. 410, "The significance of this cathedra oscillated with him (Cyprian) between the significance of an event once and for all, which continued to operate as a symbol only, and a real and abiding court of appeal (Instanz)."

This last sentence I should be inclined to accept as sufficiently exact, whereas the first suggests an accommodation hardly worthy of the Saint. And now to return to the famous fourth interpolation. Pope Pelagius II. (Labbe. ed., 1729, vol. vi., p. 632) invokes St. Cyprian against the impugners of the Fifth General Council, which the Holy See had accepted, *i. e.*, the impugners of the Pope united with the episcopate. Taking the "Cathedra Petri" in its widest Cyprianic sense of the "Corpus Episcoporum," it is a case which he would have regarded as one of elimination from the Church; taken in its narrower form of the Apostolic See of Rome it is a literal conclusion from the two passages quoted above, that repudiation of Roman communion is destructive to Church membership. From such repudiation on his own part, during the baptismal controversy, St. Cyprian carefully abstained, and, according to his latest biographer, he never underwent Roman excommunication.

Both Harnack (*D. G.*, vol. ii., p. 248, note) and Sohm (*Kirchenrecht*, p. 252, note) interpret the passage from Ep. xlviii., as I have done, of the Roman Church. In the passage from the *de Unitate* the word "matrix" is used of the whole Church *per modum unius*, as it is also in Ep. lxxi., 2.

I do not pretend that this interpretation of the first passage is indisputable. It is enough to insist that it is such as might be honestly adopted. The fact that there were two claimants for the Roman chair at the date of Ep. xlviii., Cornelius and Novatian, imports an obscurity. To adhere to the "Matrix" in Rome might mean to adhere to the legitimate Cornelius. In the same way a passage, Ep. lv., 1, which, according to the same authorities, identifies communion with the Pope with communion with the Church Catholic, may be taken merely to refer to the general acknowledgment by Catholics of Cornelius. However this may be, seeing that Cyprian, Ep. lxx., 3, makes St. Peter the source and type of unity ("origine unitatis et ratione"); and considering that this is no mere attribution to a deceased founder, no reference to an empty throne, but is recognised as appertaining to the "authoritative church" which enjoys immunity from error; and that the Pope of the day is actually filling the "locus Petri" (Ep. lv., 7), a place in which Stephen, as St. Vincent of Lerins says, (*Commonit.*, c. vi.), "omnes . . . loci auctoritate superabat;" it follows that St. Cyprian could not fail to regard the Church membership of an obstinate deserter from that chair as more than questionable," "does he trust that he is in the Church?"

The Archbishop is, I think, absolutely successful (pp. 220, 221 and append. E.) in proving the interpolated character of the passage as rendered by Pelagius: that it is the outcome of deliberate forgery he certainly has not proved. The words must have found their way into the text from marginal glosses before the days of Pelagius and his secretary, St. Gregory the Great,—a most unlikely personage the latter to accredit with forgery:—and subsequent manipulation may be

accounted for by the prevailing spirit, by no means necessarily dishonest, of uncritical emendation.

Of course in a critical monograph it would be unfair to ignore the positions as to episcopal equality and independence exhibited by Cyprian in the baptismal controversy. But the authority of a Father of the Church as a factor in ecclesiastical tradition is ever marked by his highest note, the one most in accord with subsequent development. And so the Fathers and saints of a subsequent period have caught the word from the lips of Cyprian, emphasizing and supplementing it in their own language, and correcting original hesitancies and limitations in accordance with their own larger experience. Here are two examples : St. Optatus, of Milevis, an African Bishop, writing 372–375 (*de schism. Don.*, lib. 2., c. 3), thus completes St. Cyprian's doctrine that the Roman chair of Peter is the origin of unity, with an echo of St. Irenaeus. "In which one chair unity is preserved by all, lest the other Apostles should each one defend his own ; so that he is already noted as a schismatic and a sinner who against that one chair should erect another" ; and St. Ambrose in a passage which again is at once an echo both of St. Irenaeus and St. Cyprian, thus emphasizes the latter's suggestion that communion with the Pope is communion with the whole Christian world: "He asked him whether he was in communion (conveniret) with the Catholic Bishops, that is to say with the Roman Church." (*De Excess. Frat.*, n. 47).

Before leaving what it pleases the Archbishop to denounce as the monstrous forgery of the Roman Church, persisted in even in our day, I would point out that no deception has been attempted. Baluze's damaging criticism was allowed to appear in a foot note below the passage, in the Benedictine edition. All that can be alleged against the authorities is an extravagant conservatism in respect to what had long passed current as a "textus receptus." That it could hardly have arisen from a belief that St. Cyprian's Roman testimony depended upon these interpolations I think I have shown.

ECCLESIA PRINCIPALIS.

One of the strongest Papal passages in Cyprian is undoubtedly that already quoted from Ep. lix., 19, which speaks of the Roman Church as the "Ecclesia principalis." Archbishop Benson devotes appendix A to proving that the title "principalis", "princeps", "principatus", according to the use of Roman Law, "at no time implied power or authority" but merely "preëminence, precedence." On p. 234, he writes that the "Ecclesia Principalis" may be regarded "as a centre of unity," but never "as a centre of legislation or jurisdiction, or even as a centre of reference." I would ask how "a centre of unity" in a moral area can fail to be "a centre of reference": but this by the way. Whatever may be the formal juristic meaning of the expression in the Roman constitution, Republican or Imperial—and here I think the Archbishop makes out his case—it cannot be denied that under the empire, it practically indicated nothing less than imperial sway. It was after a considerable experience of this notable instance of the iron hand in the velvet glove that the Latin translator of Irenaeus, in the famous passage, attributed "principalitas" to the Roman Church, and, that there might be no mistake, added the note of power "potentior." Hence the epithet was doubtless derived to Cyprian. In this sense Cyprian again used it when, Ep. lv., c. 8, he spoke of the Emperor Decius as being more tolerant of a rival emperor (aemulum principem) than of a newly elected Pope. From the point of view of juristic terminology the Archbishop is unassailable, but practically his argument is as the argument of one who should contend that a British Prime Minister was powerless because etymologically and theoretically his office merely implied priority of service.

"It is a matter of grief," the Archbishop moans, "when one finds a scholar like Duchesne led by the logic of his position to translate 'principalis ecclesia, l'église souveraine' (*Origines Chrétiennes*, Vol. ii., c. xxiv., sect. 6, pp. 427, 436)."

Harnack's view, "the logic of whose position" must be very different from that of the Abbé Duchesne, agrees far more nearly with Duchesne than with the Archbishop. He thus expresses himself in "Das Zeugniss des Irenaeus" (*Sitzungenberichte*, 1893, p. 953): "This word (principalitas) has in it the strength to thrust aside all relativity and comparison, even that implied in the 'potentior' and to insinuate itself in the sense of sovereign power or 'leadership,' or 'primacy.' Does not the 'ecclesia principalis' of Cyprian derive from the Latin translation of Irenaeus." P. 949, he allows that "Principalis may mean either original (ursprünglich) or of the first rank (Vorrang) from which last is derived in late Latin the sense of 'supreme power' (die oberste Gewalt)."

Harnack inclines to the first sense "originality," to the neglect somewhat of "potentiorem" which has but slight significance when attached to the idea of originality. The Greek he agrees must have been αὐθεντία, to which the dictionaries give the meaning of "absolute sway," but in which he finds the sense of "authentic," *i. e.*, of an authority based upon identification with primitive authority, as a certified copy would be in regard to an original document. He appeals to Pseudo-Cyprian, probably Pope Victor, (*Texte and Untersuchungen*," v. i.), "Et quoniam in nobis divina et paterna pietas Apostolatus *ducatum* contulit et vicariam domini sedem celesti dignatione ordinavit et *originem authentici* apostolatus super quem Christus fundavit Ecclesiam, in superiore nostro portamus;" and to Tertullian (*adv. Valentin.*, 4,) who, when Valentinus apostatized in Rome, says that "he broke off from the Church of the authentic rule (of faith)."

I should be inclined to recognize both factors in the idea of αὐθεντία, principalitas, and translate "potentiorem principalitatem" by "preëminent authentic authority." The basis of Roman Church authority is its identification with the authority of St. Peter. "Happy Church into which the Apostles poured their whole doctrine together with their blood" (Tertullian *de Præscript.*, c. 36), a sentiment which

found expression in the acclamation at Chalcedon, "Peter hath spoken through Leo." (Auctoritas) authority emphasizes the same sense of reversion to its origin as does αὐθεντία.[1] The Pagan annalist, Ammianus Marcellinus (circ. 360), speaks of Pope Liberius acting "with the authority of which the Bishops of the Eternal City are possessed (qua potiores sunt). (*Rer. Gest.*, Lib. xv., c. 7.) St. Augustine and the Council of Milevis (Ep. c. lxxvi., n. s.) suggest that "the heretics will more readily yield to the *authority* of Your Holiness taken as it is from the *authority* of the Scriptures."

The Archbishop is hardly consistent in his estimate of "principalitas" for after having denied, as we have seen, that it implied "power or authority," apparently staggered by St. Augustine's phrase, Ep. 43, "Romana ecclesia in qua semper Apostolicae Cathedrae viguit principatus," merely insists (p. 539) that the authority is something short of sovereign, i. e., falls short, as St. Augustine suggests, of the authority of a general (plenarium) council. This suggestion however must be further qualified by the early recognition of the Pope's hold upon conciliar decrees, thus, "it is a sacerdotal law that the things done contrary to the ruling of the Roman Bishop be looked upon as null." (Sozomen., *Hist. Eccles.*, iii., 10). See too Pope Julius, *Ep. ad Eusebian.*, n. 21; and Socrates, *Hist. Eccles.*, lib ii., c. 8.

THE TWO APPEALS.

We are now called upon to examine the two famous cases of appeal, one of the Gallic Churches and Cyprian to Pope Stephen, the other of two dioceses of Spain to Cyprian. The first has been generally regarded as affording one of the strongest positions of Catholic defence. Here, we urge, whatever may be the inadequacy of Cyprian's theory of the Church, or the vehemence of his last contention with Stephen, we find a practical recognition that the Pope, and the Pope alone, can deal with a refractory and distant bishop.

1 Tertullian, ibid., "Omne genus ad originem suam censeatur necesse est."

The Archbishop has convinced himself that the case of Marcian of Arles, and the action taken therein by Cyprian, exhibits no such features, but merely a suggestion that, as a point of etiquette, the Pope in such cases should move first.

All that anyone knows of the case is contained in one small letter of some three 8vo. pages. The facts are as follows: Faustinus of Lyons and his co-provincials had more than once informed the Pope of the truculent way in which Marcian, Bishop of Arles, a disciple of Novatian had treated the Catholic Bishops, besides causing numbers of penitents to die out of the Church; and they had invoked the Pope's interference. For one reason or another Stephen had taken no steps in the matter. Cyprian's letter to him, the one referred to, was at the instance of Faustinus.

St. Cyprian tells the Pope (Ep. lxviii., c. ii., (2)) that under the circumstances "You ought to compose a letter to the Bishops of Gaul going fully into the matter (facere plenissimas) in order that Marcian may no longer trample on our College." (3) "Let the letter be directed to the province and to the commune (plebs) of Arles by force of which (quibus) after the excommunication of Marcian another may be substituted in his stead . . ." "Let me know for certain who shall have been substituted at Arles in the place of Marcian in order that I may know to whom to direct our brethren and to whom to write." These passages contain the whole material I believe upon which we are to frame our judgment.

The Archbishop maintains that here is evidence that two letters were to be written; one to the bishops of the province to advise the excommunication of Marcian, the other to the laity of Arles to advise the substitution of a new bishop: that it was Stephen's duty and the limitation of his right as laid down by Cyprian, to take the lead in advising these two performances of their duty on the part of the Gaulish Bishops and the *plebs* of Arles. Yet it was precisely Faustinus of Lyons and the Bishops of the province who were urging this action on the part of Stephen both directly and through the mediation of Cyprian. Thus they are in the

absurd position of asking as a *sine qua non* of their action Stephen's advice to act. Surely this should have opened the Archbishop's eyes.

I would insist, on the other hand, that there are not two letters to be composed, but one, copies of which are to be addressed simultaneously "in provinciam," that is, to the Bishops of the province, and to the faithful of Arles; not of advice merely, for they are supposed by Cyprian to be necessarily effective, but authorizing and enforcing excommunication and a fresh election. The *plebs* were as important a factor in the first process as in the latter. The opposition in (2) and (3) is not between a letter to the Bishops and a letter to the *plebs* but between the composition, contents, case against Marcian indicated by the "facere plenissimas" on the one side, and the practical direction and address of the self-same letter "dirigantur" on the other. The "Literæ," "ne ultra," "quibus abstento Marciano. . . . alius substituatur" did not *ipso facto* effect what it ordered, but it made it imperative and necessary to be done. This is borne out by Cyprian's request that Stephen, not the Gaulish bishops with whom he was in constant communication, should inform him of the person in whose election his interference had issued.

We are now in a position to appreciate the value of the Archbishop's summary, p. 322: "The text assigns the function of excommunication, involving deposition, to one authority, the duty of substitution to another, and neither of these offices to Stephen, who is simply urged to press their duty, as became his place, upon the bishops and laity of Province." The Archbishop, moreover, forgets his admission (p. 314) that Ep. 68 on the Spanish appeal, has established that a bishop was "chosen not by, but in the presence of the Commune."

With this we may compare Harnack's estimate of the situation (*D. G.* vol. i., p. 411): "The Roman Bishop must have been admittedly in possession of the power of calling the Bishop of Arles to order whilst the Gallic bishops did not possess that power."

The facts of the Spanish appeal are as follows: And here again the one source is a single letter of Cyprian's Ep. lxv. The churches of Leon and Merida in the Asturias had recourse to Cyprian and his co-provincials for support against their Bishops, Basilides and Martial, whom they had deposed for gross crimes to which Basilides at least had pleaded guilty.

Basilides afterwards had recourse to Pope Stephen. "He deceived our colleague Stephen who was at a distance, and ignorant of what had taken place and of the facts of the case, so as to intrigue to be reëstablished unjustly in the episcopate from which he had been justly deposed."

Cyprian and his Bishops exhort the Spaniards to persevere in their righteous course, "even if there should be some of our colleagues who think that divine discipline should be neglected, and who rashly communicate with Basilides and Martial." In this letter there is a distinct note of alienation from Stephen: see chap. vi., the emphatic encomium upon his predecessor, Cornelius, as though by way of contrast.

For this reason the Archbishop, following O. Ritschl, I think rightly, inverts the order of the two appeals, and so of the letters recording them, whereas the text gives precedence to the Spanish.

There is no evidence of what precisely had been Stephen's action in the matter. We know only that he had alarmed the two Spanish dioceses by seeming to lend an ear to the tales of the refugee Bishops.

The Archbishop has no warrant for talking, page 232, of Stephen's "sudden and monstrous utterance," or, again, page 311, for asserting that "Stephen, on the personal application of Basilides, gave judgment that such men as he and Martial should on recantation be restored to their sees."

St. Cyprian does indeed say that Pope Cornelius along with him and the bishops of the whole world (totius mundi) had agreed "that such men should be admitted to do penance, but should be precluded from clerical ordination and sacerdotal dignity." But he nowhere attributes the formal converse to Stephen. Neither is he justified in his

assertion (page 313) that the Carthaginian action involved "the distinct accepting and absolute deciding of an appeal from the Church of one nation to another, in reversion of an ecclesiastical decision of the Bishop of Rome."

Sohm (*Kirchenrecht*, page 395) agrees with the Archbishop that Stephen must have declared the deposition of the two Bishops invalid and yielded them the rights of episcopal communion. But he points out page 219, note, that with the exception at most of three bishops one of whom was the substitute of Basilides, the bishops of Spain had evidently accepted the Pope's ruling. He argues that the gravamen of what had taken place in the Pope's eyes, was that the old informal practice which was beginning to fall into desuetude, but which Cyprian advocated, of the communal excommunication of an offending bishop had been made use of in the two dioceses. He maintains that the Pope's objection would not have affected any synodical action of the bishops in the province, and did not necessarily imply any relaxation of discipline.

One point is quite clear. To speak, as the Archbishop does, of this appeal of two dioceses and two other bishops as an appeal of the Church of Spain is a misnomer.

I cannot however deny that St. Cyprian on this occasion encouraged resistance to the ruling of the Pope on the part of two Spanish dioceses in the face of a province which practically recognized the right of the Pope so to rule;—resistance based, if we are to believe Harnack, Sohm and even Benson, upon the manifestly false doctrine that the sin of the minister, of a certain kind at least, involved sacramental nullity and so necessitated the abstention of the faithful. It marked the first stage in defection from Rome and seems to have at once initiated the nemesis of false doctrine.

THE BAPTISM CONTROVERSY.

The great contention of St. Cyprian with Pope Stephen on the question of the validity of heretical baptism is little more on St. Cyprian's part than a development of his posi-

tion in the Spanish case. In the baptism question St. Cyprian was admittedly, according to the judgment of the Universal Church, in the wrong, gravely in the wrong. This is Archbishop Benson's verdict on the merits of the great quarrel (p. 413). After describing the Cyprianic theory he writes "against such a piece of Christian philosophy, held and promulgated by one of Cyprian's powers and Cyprian's character, backed by an army of prelates whom he rather restrained than stimulated, moving as one man to his direction, yet with an independence which threw each upon himself for his argument, how great was the triumph of Stephen. No council assembled to support him. Alexandria remonstrated; Cappadocia denounced. His good cause was marred by uncharity, passion, pretentiousness. Yet he triumphed, and in him the Church of Rome triumphed as she deserved. For she was not the Church of Rome as modern Europe has known her. She was the Liberal Church then; the Church whom the truth made free; the representative of secure latitude, charitable comprehensiveness, considerate regulation."[1]

And how then did it come about that the choicest religious spirit of his age should fall into such an error? Of course, for Roman Catholics, the cause is not far to seek. It was because in this matter St. Cyprian ventured to separate himself from the teaching of that Church in which Christ had established the Chair of truth. That this may have been the account of the matter is a notion at least not unfamiliar to the Church of St. Cyprian's time; nay, to the Church of earlier times than his; the Church of Tertullian and Irenaeus. It was at least deserving of the Archbishop's consideration whether the combination of error and of the neglect "ad hanc ecclesiam convenire" was not something more than a mere coincidence. The Archbishop has a theory of his own to account for Cyprian's failure. "The

1 This she has ever been and is now. It is a commonplace throughout the Church that relief from the undue pressure of local authority is constantly found in an appeal to Rome. Even Port Royal recognized this as Saint Simon tells us.

Baptismal Councils failed, and why?" (p. 425). "The Councils were neither deficient nor excessive numerically, nor were they created for the sake of their suffrage, nor were they packed. They were under no state pressure. They were not recalcitrating at any state tribunal. The question was a broad one. They were not trying a teacher or judging a leader. They were looking for principles. Seldom could personal elements be so nearly eliminated. Again, they were really representative. Each bishop was the elect of his flock. None of the Councils was senile or too youthful. The members were not drawn from seminary or cloister. They were men of the world, who in a world of freest discussion had become penetrated with Christian ideas; seldom ordained, sometimes not Christianized until late in life. Their chief was one in whom mental and political ability were rarely blended; rarely blended with holiness, self-discipline and sweetness. Such was the house of bishops. The result it reached was uncharitable, anti-scriptural, un-Catholic—and it was unanimous."

What an object lesson on the side of Papal supremacy! is the irrepressible exclamation of the benighted ultramontane. But hush: the real, the fatal negligence of Cyprian was neither more nor less than that in these, his later days, he did not as heretofore take the sense of his parish councils: the laity were not even present still less invited to speak their mind. "Risum teneatis amici."

It is surely much more reasonable to attribute a given effect, viz., the silent reversal of the condemnation of alien baptism, to a recognized and adequate cause, the ruling of Rome, than to appeal to a hypothetical cause of which we know nothing, the supposed orthodox opinion of the African layman. Why should not an analogous process have taken place with that commented on by Sohm, p. 283, in the case of Pope Victor and the Churches of Western Asia Minor which the Pope excommunicated for persistence in the quartodeciman practice of keeping Easter. "The Churches of Hither Asia Minor occupying with Rome and Greece the centre of the Christian world, in the second century had in

union with the Roman Church, with which they were in close relations, played a distinguished part. In the third century there is nothing more to be seen of them. It is as though the Churches of Western Asia Minor were during that period non-existent. It was only after the Council of Nicœa that they came back into the body of the Church ; and why all this ? Because the Churches of Hither Asia were through Rome excluded from the communion of the Church."

Duchesne in an article, "Revue des questiones historiques," written in 1880, goes far to prove that the peculiar form of the Paschal heresy held by the Asiatics had under the ban of Rome become extinct in the third century and so had not to be dealt with in any way by the Council of Nicœa. Although very probably the Africans were never excommunicated, yet they lay under Rome's formal disapproval which may gradually have wrought a similar effect.

THE INVECTIVE OF FIRMILIAN.

Of Firmilian, whose letter to Cyprian with its fierce invective against Stephen (Ep. lxxv.), the Archbishop describes euphemistically as "the most enthusiastic of the series" (p. 376), he says : "of the claims of the great sees of the West to guide the Catholic Church, he does not write with either awe or scorn. It is plain he had never heard of them." What ! never heard question of the excommunication of the West Asiatic Churches, his neighbors ? an excommunication based upon these very claims !

It is pleasant to learn from another Bishop of Caesarea, St. Basil (Ep. 70 *ad Damasum*) that Firmilian was again the object of Roman interference in a way less unpleasing to him, in the days of Pope Dionysius, who is recorded as "visiting (ἐπισκεπτόμενον) by letters our Church of Caesarea, and comforting our fathers by letters and also by sending agents to redeem the brotherhood from captivity." Now, indeed, things are in a worse state than before, St. Basil pleads : "We look for our one escape in the visitation of your compassion,"

for it is now a question no more "of the slavery of our bodies but of the captivity of our souls."

"Gregory the Theologian had not a suspicion that any authority could have been higher than Cyprian's," says the Archbishop (p. 435). And yet it is St. Gregory who sings in the "Carmen de vita sua" of the faith (πίστις) of Rome as "binding the whole West in the word of Salvation as befits her who hath the foremost seat of all," contrasting her with Constantinople the second Rome, the second great luminary of the world, as Gregory calls her, "now plunged in the abyss of heresy."

NEWMAN SUPPORTED BY MODERN CRITICS.

The truth is, in dealing with the question of Papal authority in the first three centuries, we are confronted with a two-fold phenomenon, only one aspect of which have Anglicans as yet recognized, although both were brought out with unrivalled frankness and force now more than half a century ago by Cardinal Newman in his *Essay on Development*, Ch. iii., Sec. 4, p. 164–179 (Ed. 1846). I refer to the combination of the at one time solicited, at another unsolicited, exercise of a unique and supreme authority on the party of the Holy See; in such cases as the interference of Popes Clement, Victor, Stephen, together with the magnifications of Ignatius, Irenaeus, Tertullian, Cyprian; with on the other hand, the resistance, more or less accentuated and obstinate, of saints like St. Cyprian and St. Firmilian, when the iron hand of authority is first laid upon their shoulders.

Newman (165): "While the Apostles were on earth, there was the display neither of Bishop nor Pope; their power had no prominence as being exercised by the Apostles. In course of time, first the power of the Bishop displayed itself, and then the power of the Pope. When the Apostles were taken away, Christianity did not at once break into portions; yet separate localities might begin to be the scene of internal dissensions, and a local arbiter might be wanted. Christians at home did not yet quarrel with Christians abroad; they quarrelled at home among themselves . . . The *Sacra-*

mentum Unitatis was acknowledged on all hands ; the mode of fulfilling and the means of securing it would vary with the occasion ; and the determination of its essence, its seat, and its laws, would be a gradual consequence of a gradual necessity.

This is but natural, and parallel to instances which happen daily. It is a common occurrence for a quarrel and a law suit to bring out the state of the law, and the most unexpected results often follow. St. Peter's prerogative would remain a dead letter, till the complication of ecclesiastical matters became the cause of ascertaining it. While Christians were of one heart and one soul, it would be suspended ; love dispenses with laws. Christians knew they must love in unity, and they were in unity ; in what that unity consisted, how far they could proceed, as it were, in bending it, and what at length was the point at which it broke, was an irrelevant as well as unwelcome inquiry . . . The "regalia Petri" might sleep as the power of a Chancellor has slept, not as an obsolete, for they never had been carried into effect, but as a mysterious privilege, which was not understood ; as an unfulfilled prophecy . . . It was natural for Christians to direct their course by the guidance of mere floating, and as it were, endemic tradition, while it was fresh and strong ; but in proportion as it languished, or was broken in particular places, did it become necessary to fall back upon its special homes, first the Apostolic Sees ; and then the See of St. Peter . . . When the power of the Holy See began to exert itself, disturbance and collision would be the necessary consequence. Of the Temple of Solomon it was said that 'neither hammer nor axe nor any tool of iron was heard in the house while it was in building.' This is a type of the Church above ; it was otherwise with the Church below, whether in the instance of Popes or Apostles. In either case a new power had to be defined ; as St. Paul had to plead, nay, to strive for his Apostolic authority, and enjoin St. Timothy as Bishop of Ephesus to let no man despise him : so the Popes too have not therefore been ambitious because they did not establish their authority without a struggle.

It was natural that Polycrates should oppose St. Victor, and natural too that St. Cyprian should both extol the See of St. Peter, yet resist it when he thought it went beyond its province."

This view of the reality of Papal authority in the first ages of the Church and the necessary conditions and character of its development; of the identification of its development step by step with the development of the Church, is amply recognized by non-Catholic writers, such as Harnack and Sohm. The latter writer (*Kirchenrecht*, p. 382) does not hesitate to assert that "without the Roman Church and without the Roman Episcopal throne the Church cannot be conceived. Rome has a unique position which belongs to no other Church. Every other Church can fail and the Church would still be the Church. But the Roman Church cannot fail. Rome is the 'Head' of the Church without which the Church is no Church. Without communion with Rome no Church: only by their connection with Rome do the individual Churches belong to the Church.

"Only this conviction on the part of the old Catholic Church in the second and third centuries explains the prodigious power which the Roman Church exercised upon all other Churches."

Sohm goes on to bring out the extent to which each stage of the constitution of the Church took its initiative from Rome. The episcopate, archiepiscopate, patriarchate appeared successively in Rome, and from Rome passed to the other churches which carefully formed themselves upon the Roman model; usage gradually crystallizing into law. The ideal unity was from the beginning but only gradually expressed itself in a *jus canonicum*. "Catholicism could not stop at the legal organization of individual churches. If the juristic ordering of the Church, the Body of Christ, was really instituted of God" (which of course Sohm would deny), "then must united christendom be brought into a juristic constitution-form. There is no point at which you can call halt. From out of the old Catholicism" (*i. e.*, the first stage after what the author regards as the original Christianity of

the first century) "which produced the juristically constituted episcopal churches, must proceed by an inward necessity the submission of the whole Church to a single (apparently) God-founded juristic supremacy: and so Catholicism is completed." With this we may compare Newman's insistence (p. 170) upon the *a priori* necessity of the Papal supremacy.

It is interesting to note that the position of Harnack and Sohm was largely anticipated in the first half of the last century by Mosheim who, in his "de Gallorum Apellationibus" (*Dissertationes*, Vol. i., p. 598, Ed. 1743), maintains that Cyprian found the "matura semina" of his theory of the visible unity of the Church in Ignatius, Irenaeus and Tertullian, "quae nimis late splendeant quam ut ullo tegi possint artificio"; and that Irenaeus taught the necessity of communion with Rome for all the Western Churches (p. 601). He is not sure "that it is not better to challenge the truth of the ancient doctors' opinion of Church unity, which certainly no eloquence on the part of their apologists is able to get rid of, than to twist their words a thousand ways that they may seem to have thought more correctly than they really did." He admits (p. 605) that there is hardly any difference between "a unity of the whole Church culminating in the Roman Pontiff" and the community of Irenaeus and Cyprian.

I cannot, indeed, conceive how those who believe in any divine constitution of the Church at all, and who realize that she has had to lead a continuous life in a world of ever-changing circumstances can fail to see that the question of Papal authority is one of dynamics rather than statics. As the schoolmen would say, it is *in fieri* rather than in *factum esse*, and finds its expression more naturally in an equation than in a definition. In dealing with such a subject as the British Constitution modern science prefers to dwell upon the persistently energizing factor under many forms, than upon the phrases of compromise which may be stereotyped without being final. In the course of ecclesiastical history the Roman Church ever presents herself as the one power

which advances now in one direction, now in another; as a power at once conservative and progressive, ever knowing how to wait, yet never inactive. Anon apparently courting defeat in the face of hopeless odds, yet the next moment found in peaceful possession of the prize of victory. If God is not substantially at one with this preëminently active factor in the constitution of the Church, assuredly He can have no portion in it whatever.

But how then is it that holy men, such as Cyprian and Firmilian did not habitually and on all occasions recognize the right of Roman interference. For this reason, that God did not at once codify, so to speak, the "privilegia Petri" but left their development and application to the constructive action of events; and, having once indicated them in the Petrine texts, suffered them to be lived into and experienced, before they were submitted to the formality of definition. Again, the ideal relations of Christian life are not those of governor and governed, but of a brotherhood preventing one another in honor. Although in the long run no institution can persevere without legal coercion and punishment, yet the initiation of a discipline however necessary, must needs be a painful infraction of the traditionary tone of affectionate persuasion, and so, exceedingly liable to be resented even by holy men.

I cannot pretend to say that the Roman Church was never unnecessarily imperious; but I maintain that it was her duty at a crisis, when a point of faith or necessary discipline was at stake, to command and to enforce her commands with the full sanction of, what Sohm calls "her prodigious power." The immediate subjects of her action may be startled for the moment by the sternness of her minatory tone and shrink from or even strive to put aside the coercive hand; yet sooner or later the whole Church realizes that, in substance at least, the interference is more than justified, is salutary and necessary, and obedience to Rome gradually becomes part of what Cyprian has called "the substance of salvation" (substantia salutis).

GENERAL CHARACTER AND STYLE.

I have, alas, left myself but scanty space to deal with the uncontroversial aspects of the volume. Here we cannot but be struck with the loving minuteness, the careful scholarship with which every phrase of his author is dwelt upon. St. Cyprian was a wonderful master of spiritual rhetoric, the rhetoric, if I may so express it, of the good Samaritan ministering to our wounded nature from his store of oil and wine. As an instance I would refer to his last letter of consolation to Pope Cornelius, who was in prison awaiting his martyrdom. He conjectures that one wound may possibly rankle, the consciousness that he is in a measure, as was so often the case, the victim of false brethren, and he thus proceeds to exhibit his remedy (Ep. lix., 3): "It matters not at all who betrays or rages, when God permits those to be betrayed whom He purposes should be crowned. For it is neither a disgrace for us to suffer at the hands of our brethren what Christ suffered, nor any boast for them to do what Judas did."

As an example of what I will venture to call sound criticism, although in opposition to no less an authority than Hefele, I would refer to the Archbishop's note (p. 421) on the force of Pope Stephen's "nihil innovetur nisi quod traditum est." On the other hand, as the penalty of work which, however earnest, could not help being desultory, we have a needless repetition of the Spanish appeal (pp. 230 and 311), and (p. 197) a reference to "Tertullian's scornful parody of some Bishop of Rome's assumption" showing that the Archbishop had forgotten that (p. 30) he had insisted that the "Episcopus Episcoporum" must have been a predecessor of Cyprian's in the See of Carthage.

Of the style we are told in the very interesting "Prefatory note" that the Archbishop himself accounted for its imputed obscurity by his wish "to say the obvious thing without the customary periphrases", and that "it all came" of his poring over Thucydides. The effect is a certain preciosity as though he were listening somewhat complacently

to the footfall of his phrases. I cannot say that I have been reminded of Thucydides, but I have occasionally of Cardinal Manning. However, when the subject is perfectly congenial, as in the "Birthday," the form is exquisitely appropriate. I wish I had space to reproduce it here, but nothing less than the entire scene of the martyrdom could be quoted; mutilation would be sacrilege.

We are left with an ineffaceable picture of the stately old man whom God seems to have allowed to constrain his death, although inflicted violently, to obey him as to place and circumstance; the vast procession of Christians moving on that September morning over roads on which the dust, not volatile and fretful as with us, lay dew-drenched in white quiescence, in contrast with the sharply articulated foliage of plant and tree; the composure of the perfect weather; the patience and persistence of the multitude; and more than all, the martyr's silent end, because God had not, as he expected, given him anything to say. A work that has been for thirty years "the only amusement," to use the Archbishop's words, of a busy life, came to its conclusion but a month or so before its author's own death. As we all know, the Archbishop died suddenly at his prayers in church, when he was just preparing to enter the lists against the successor of St. Stephen. A Roman Catholic may be forgiven for thinking that the Saint whom he loved so well, and whose experience of what it was to fight against Rome few saints have shared, was suffered to withdraw his client from the unequal contest, to "where beyond these voices there is peace" the peace of knowledge. "Felix opportunitate mortis."

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ABSOLUTIO COMPLICIS.

(CASUS MORALIS.)

Petrus, sacerdos, se accusat apud P. Joannem quod personam complicis in peccato turpi absolvere ausus sit, sed nunc, facti poenitens, humiliter petit ab eo absolutionem. P. Joannes, aliquantulum turbatus, respondet se non habere necessariam facultatem ; promittit tamen se quamprimum scripturum ad Episcopum ut eam obtineat. Petrus vero istis non acquiescit, et sequentia animadvertit : 1°. periculum esse in mora propter scandalum quod oriretur, si die sequenti, quae dies Dominica est, abstineret a Missa celebranda ; 2°. fortasse ipsum Episcopum vel non habere, vel non posse communicare hujusmodi facultatem ; 3°. non amplius hodie dari locum recurrendi ad Episcopum, quia extant Decreta recenter promulgata, quorum vi quilibet confessarius, positis ponendis, potest *directe* absolvere a tali excommunicatione in casibus urgentioribus ; 4°. posse insuper, submisso aliquo alio peccato, absolutionem ei *indirecte* dari.

Unde quaeritur :

I. Quid dicendum de responsione data a P. Joanne, et quomodo ipse debuisset postea procedere ad totam rem practice componendam ?

II. Quid dicendum de quatuor animadversionibus propositis a P. Petro ?

SOLUTIO.

I. Pater Joannes recte respondit cum ait se carere necessaria facultate absolvendi Petrum, nam, excepto casu privilegii personalis, quod scimus rarissimum omnino esse, nullus sacerdos, sive saecularis, sive regularis, potest hodie ab ista excommunicatione absolvere innixus generali cuilibet concessioni aut privilegio. Hoc constat ex generali Decreto Congr. S. U. Inq. dato die 4 Apr. 1871, in quo declaratur hunc casum semper in posterum esse excipiendum etiam in amplissimis facultatibus quae Episcopis et missionariis conceduntur. Et haec est ratio cur casus iste hodie dicatur a theologis esse Romano Pontifici *specialissime* reservatus.

Recta etiam est altera pars responsionis P. Joannis, ea scilicet in qua promittit se quamprimum scripturum ad

Episcopum ut obtineat necessariam facultatem. Cum enim initio confessionis ignorare ..sum esse *urgentem*, nil melius, nil magis practicum potuit ipsius menti occurrere, quam petere a suo Episcopo quod omnibus nostris Episcopis conceditur pro quindecim casibus. En verba Decreti hanc concessionem referentis, quodque datum fuit anno 1868 a Congregatione de Propaganda Fide :—"Sanctitas sua singulis Archiepiscopis, Episcopis, ac Vicariis Apostolicis Statuum memoratorum (Foederatorum Americae Septentrionalis), facultatem benigne concessit, qua illorum quisque pro quindecim casibus in propria Dioecesi vel Vicariatu uti possint, sive per se, sive per suum Vicarium Generalem, sive per idoneos confessarios, a se vel a dicto Vicario ad hoc specialiter et cum expressa mentione apostolicae auctoritatis deputandos, absolvendi nimirum a censuris et poenis ecclesiasticis sacerdotes, qui personae complicis in peccato turpi confessiones excipere eamque absolvere ausi fuerint, et cum iisdem super irregularitate a violatione dictarum censurarum quomodocumque contracta misericorditer dispensandi; sub ea tamen lege ut sic absoluti et dispensati infra decem menses, vel aliud congruum tempus a dispensante decernendum, directe vel per medium proprii confessarii, suppressis nominibus, ad S. C. de P. Fide recurrere, eique explicare, quot personas complices in re turpi, et quoties a peccato complicitatis absolverint, et mandatis ejusdem S. C. desuper ferendis obedire teneantur; sub reincidentia in easdem censuras et poenas, si contravenerint; injuncta singulis pro modo culparum congrua poenitentia salutari, quodque ab audiendis personae complicis confessionibus omnino abstineant, aliisque injunctis de jure injungendis."

In hypothesi igitur quod casus non sit urgens, tutus simul et brevis modus obtinendi hanc extraordinariam facultatem consistit in recursu ad Episcopum. Obtenta autem facultate et absolutione impertita, confessarius, si charitas et prudentia, ut fere semper accidit, hoc ei suadent, scribat ad Cardinalem Praefectum de Prop. Fide ad normam sequentis exemplaris :

" Eminentissime Princeps! Ego infrascriptus sacerdos ex facultate Apostolica mihi a Reverendissimo Episcopo N. N. communicata juxta tenorem Decreti S. C. de Propaganda Fide dati die 24 Jan. anni 1868, absolvi Titium sacerdotem ab excommunicatione lata contra absolventes complicem in peccato turpi. Nunc vero, juxta praescriptionem praedicti Decreti, notum facio Eminentiae Vestrae eumdem Titium sacerdotem unum tantum (vel duos, tres, etc.) complicem, eumque semel (vel bis, ter, etc.) absolvisse. Addo etiam eumdem Titium facti nunc omnino poenitere, et paratum se ostendere mandatis omnibus exequendis, quae Eminentia Vestra vellet ei injungere.

" Eminentiae Vestrae manus reverenter deosculans, summa qua par est devotione permaneo

Eminentiae Vestrae
Addmus obseqmus servus
N. N. *Ecclesiae* N. N."

Epistola jam scripta et sigillo diligenter obserata dari poterit Episcopo ut Romam mittatur, vel directe ab ipso confessario mitti poterit, sequenti inscriptione:

" All 'Emismo Revdsmo Cardinale
Prefetto di Propaganda Fide
Roma, Italy."

Quod si nullum responsum accipiatur et timor subsit ne illud disperditum fuerit, aut etiam quod ipsa epistola a confessario missa nunquam pervenerit ad manus Cardinalis Praefecti, existimo nec confessarium nec poenitentem ad quidquam amplius teneri. Ordinarie tamen loquendo responsum accipietur infra duos menses, et proportionata assignabitur poenitentia reo communicanda. Poenitentia haec sane non erit sacramentalis, sed solum ad modum medicinae et salutaris vindictae. Utrum autem eodem modo, an potius ut sacramentalis satisfactio imponi debeat sacerdoti complici, ut omnino abstineat ab audiendis confessionibus personae complicis, juxta clausulam quae habetur circa finem citati Decreti S. C. de Propaganda, probabiliter posset

hinc inde disputari. Unum tamen certum esse videtur, scilicet hanc clausulam non afficere validitatem futurarum confessionum personae complicis, quando haec peccatum turpe debito modo accusaverit apud sacerdotem non complicem atque ab eo rite absoluta fuerit.

II. Videamus nunc quid boni quidve veri sit in animadversionibus factis a Petro :

(*a*) Prima ejus animadversio de periculo in mora recta esse videtur, nam ordinarie oritur scandalum apud fideles, si sacerdos, qui infirmitate non impeditur, diebus dominicis abstinet a Missa celebranda. In hoc igitur casu habetur *urgentia* et immediatus recursus ad Episcopum non amplius est necessarius aut etiam possibilis. Scilicet potest tunc confessarius directe absolvere poenitentem innixus, ut probabile mihi apparet, in Decreto S. C. Inq. dato die 23 Junii, 1886 in quo statuitur: "In casibus vere urgentioribus, in quibus absolutio differri nequeat absque periculo gravis scandali vel infamiae, super quo confessariorum conscientia oneratur, dari posse absolutionem, injunctis de jure injungendis, a censuris etiam speciali modo summo Pontifici reservatis, sub pœna tamen reincidentiae in easdem censuras, nisi saltem infra mensem, per epistolam et per medium confessarii, absolutus recurrat ad S. Sedem." Huic Decreto aliud nuperrime accessit in quo declaratur *urgentiam* locum habere etiam cum, independenter a scandalo et infamia, pœnitens deberet diu permanere in peccato mortali. Nam cum quaesitum fuisset: "Utrum in casu quo nec infamia, nec scandalum est in absolutionis dilatione, sed durum valde est pro pœnitente in gravi peccato permanere per tempus necessarium ad petitionem et concessionem facultatis absolvendi a reservatis, simplici confessario liceat a censuris S. Pontifici reservatis directe absolvere," etc. ? responsum fuit a S. C. Inq. die 16 Junii, anno 1897 : "Affirmative, facto verbo cum SSmo."

Quod si dicatur duo haec Decreta non esse applicanda ad rem nostram, nam ea loquuntur solum de casibus *specialiter* reservatis Summo Pontifici, dum casus de quo agimus est *specialissime* reservatus, respondetur ea non posse applicari

proprie et in toto suo robore; posse tamen, saltem probabiliter, per quamdam extensionem fundatam in paritate rationis et impossibilitate secus agendi.

Si vero quaeratur utrum confessarius, data absolutione propter urgentiam, quocumque tandem ex capite illa proveniat, possit postea recurrere ad Episcopum juxta tenorem Decreti S. C. de Propaganda; vel potius debeat necessario recurrere ad S. Sedem ad normam duorum Decretorum S. C. Inquisitionis? respondeo dari libertatem, ut opinor, seligendi unum de duobus. Ratio est quia secus concessio facta nostris Episcopis pro quindecim casibus inutilis evaderet, quod profecto dicere non audeo.

(*b*) Altera animadversio Petri, scilicet Episcopum forte vel non habere hanc facultatem, vel ipsam non posse communicare, seria non est, et supponit omnino ignorari existentiam Decreti S. C. de Propaganda superius citati. Possibile tamen est numerum quindecim casuum jam esse exhaustum, sed tunc Episcopus deberet quamprimum obtinere facultatem pro aliis quindecim.

(*c*) Tertia animadversio Petri continet non parvam diversarum rerum confusionem. Nam quod non amplius detur hodie locus recurrendi ad Episcopum in casibus specialiter reservatis, est verum, si inspiciatur doctrina antiquorum theologorum, qui communiter docebant *casum papalem, interveniente impedimento adeundi Romam, fieri Episcopalem*, Haec autem doctrina hodie dicenda est obsoleta, nam proposito sequenti dubio: "Utrum tuto adhuc teneri possit sententia docens ad Episcopum aut ad quemlibet sacerdotem approbatum devolvi absolutionem casuum et censurarum etiam speciali modo Papae reservatorum, quando poenitens versatur in impossibilitate personaliter adeundi S. Sedem?" responsum fuit a S. C. Inq. die 23 Junii, anno 1886: "Attenta praxi S. Poenitentiariae praesertim ab edita Constitutione Apostolica S. M. Pii IX., quae incipit *Apostolicae Sedis*, Negative."—Attamen, si inspiciantur alia recentia Decreta nuper commemorata, animadversio Petri certo non est vera extra casum urgentiae: in casu vero urgentiae vera est, si affirmando non dari hodie amplius locum recurrendi ad

Episcopum intelligatur non dari absolutam necessitatem hoc præstandi, quia absolutus posset immediate recurrere ad S. Sedem. Sed negare, posse aliquem hodie recurrere ad Episcopum, existimo esse temerarium. Etenim, prouti superius adnotatum est, exinde sequeretur Decretum S. C. de Propaganda, datum anno 1868 et saepius jam citatum, amisisse suum practicum valorem. Quod si dicatur, hunc recursum ad Episcopum eo tandem recidere, ut sacerdos complex obligetur ad iterum manifestandum suum peccatum, respondetur hoc mirum admodum non esse. Nonne scimus fidelem absolutum a simplici sacerdote in articulo mortis ab aliquo casu Papae *specialiter* reservato, postea, si convalescat, debere se sistere superiori vel confessario habenti facultatem in illum specialem casum, utut absolutio data in articulo mortis *directe* data fuerit? Nonne scimus legem existere apud religiosas quasdam familias ut, si quando aliquis dum solus iter facit, incidat in casum reservatum juxta jus particulare illarum familiarum, possit ab extraneo sacerdote statim absolvi, et quidem directe ; sed cum domum revertitur debet casum illum denuo submittere superiori? Praeterea hoc idem est quod praecipitur per illam clausulam—"absolutus iterum recurrat ad S. Sedem"—quae invenitur in duobus Decretis S. C. Inquisitionis supra commemoratis: si autem admittatur, ut admitti debet, obligatio subeundi hoc onus in recurrendo ad S. Sedem, non apparet cur debeat respui in recursu libere habito ad proprium Episcopum. Dixi "*libere habito*," sed, si quid remanet prudentiae, absque ulla haesitatione recursus ad Episcopum eligetur. Quis enim unquam vellet longam viam aggredi quando adest alia quae brevior est tuta et plana? Fateor quidem quod, si unquam mihi confessario casus accidat, nollem, nomine poenitentis, recurrere ad S. Sedem, eique manifestare me propter *urgentiam* dedisse absolutionem ab isto casu *specialissime* reservato innixum in duobus praedictis Decretis, quia illa loquuntur tantum de casibus *specialiter* reservatis et solum per quamdam probabilem extensionem existimo posse applicari ad casum de quo agimus.

Ultima animadversio Petri supponit aliquid theologice falsum: supponit scilicet posse dari absolutionem *indirecte*

cum casus reservatus est propter censuram. Peccata sane absolvi possunt *indirecte*, sed censurae vel directe auferuntur vel nullo modo.

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THE DOCTRINE OF THE INCARNATION AMONG THE INDIAN TRIBES OF AMERICA.

IT has long been considered important testimony to the truths of revealed religion that we find among almost all the pagan nations some popular traditions which indicate a knowledge originally and more or less distinct, of the facts and doctrines recorded in the Sacred Scriptures. Even the Negro tribes of wildest Africa have been found to possess records of the fall of our first parents, of the universal deluge and of other truths of the Jewish and Christian religions which point to the communication of the message of a Redeemer unto them at some time in the past, either as a prophetic forewarning or as an accomplished fact. Nations which were supposed never to have received the light of Christianity were found to have preserved the names and teachings of the Apostles. St. Francis Xavier found traces of the apostolic activity of St. Thomas among the Chinese islanders whom he visited, and, singularly enough, we have similar traditions among the Indians of Brazil. Although ideas of what may have been at one time Christianity are hardly recognizable in the religious cult of the more savage tribes among the American Indians, there is sufficient material to be found in the traditions of many tribes, to lead to the conclusion that the Christian religion had either been preached to them by early missionaries, or they had brought

it with them from the countries whence they drifted or migrated to establish themselves in this Western hemisphere.

It will be of interest, no doubt, to many readers of THE AMERICAN ECCLESIASTICAL REVIEW to learn what traditions indicating a knowledge of the Christian mysteries there are among our Indians. I shall confine myself in the present paper to the doctrine of the Incarnation.

Among the Manaicas' traditions we find one which relates, that a woman of exceeding beauty, who had never been wedded to man, gave birth to a lovely child. This child, after growing up to man's estate, wrought great wonders, raised many dead to life, made the lame walk and the blind see. Finally, amid a great concourse of people, he was raised into the air and transformed into the sun which now enlightens this earth.[1]

The fabled culture-hero of the Pueblos, Montezuma—whom Jousset[2] wrongly confounds with the last of the Mexican kings,—has been made the subject of numerous fanciful stories and myths which make up the ancient American mythology. The Pueblos believed in a Supreme Being, a Good Spirit, so exalted and worthy of reverence, that no one among them ever dared utter his name. It was like the word Jehovah among the ancient Hebrews, not to be heard from human lips. Nevertheless they believed that Montezuma was the equal of this Great Spirit, and that he was identical with the sun. Mr. Bancroft says somewhere: "Under restrictions we may fairly regard him as the Melchizadeck, the Moses, and the Messiah of the Pueblo desert-wanderers from an Egypt that history is ignorant of, and whose name even tradition whispers not. He taught his people how to build cities with tall houses, to construct estufas,[3] or semi-sacred sweat houses; and to kindle and guard the sacred fire." Fremont gives an account of the birth of the

1 Gaffarel, *Histoire de la Découverte de l'Amérique, T. I., p. 428.*

2 *Congrès Scientifique International des Catholiques, tenu à Paris, 1891, VIII. Sect., p. 116.*

3 *Ovens, hearths, and in particular the pueblo round basement cells.*

hero, in which his mother is described as a woman of exquisite beauty, whose heart and hand were sought after by many a noble brave. Her admirers showered upon her rich presents of corn and skins, yet she could not be prevailed upon to accept any of her suitors. Then a great famine came upon the land and distress followed everywhere; and she who had been unapproachable to her lovers and seemingly devoid of love, showed herself to be a lady of great charity and tenderness of heart. She opened her granaries, and from the abundance of her treasures she relieved the wants of the poor. At length, when the pure and plenteous rains again brought fertility to the earth, the summer shower fell upon the Pueblo goddess, and she gave birth to a son, the immortal Montezuma. The words "rorate coeli desuper et nubes pluant justum" as applied by the Church to the Redeemer, involuntarily occur to the Catholic reader of this singular tradition.

Traces of a similar belief we find among the Chiapans. They hold that the god Bacab was born of a virgin, Chibirias, who is now in heaven with him. Sahagun relates[1] that the Tlascaltecs designated one of their principal gods by the name of "Camaxtle," which means the Naked Lord. He was to them what Christ represented on the cross is to us, for they believed that he was endowed with both a divine and a human nature, having been born of a chaste and holy maiden, named "Coatlicue," who brought him forth without injury to her virginity, on the mount Coatepec de Tula. All this information, says Sahagun, was first given to the Toltecs by Quetzalcoatl.

This Quetzalcoatl is often confounded with his divine Master, whose doctrine and precepts he published and practised. According to Motolinia's account, the Mexican Adam married a second time, and had from "Chimamatl," his second wife, an only son, named Quetzalcoatl, who grew up a chaste and temperate man, and originated, by his preaching

1 *Historia General de las Cosas de Nueva Espana,—Mexico, 1829—I., p. xxvii.*

and practice, the custom of fasting and mortification. He never maried nor knew any woman, but lived in continence and chastity all his days. The Mexicans venerate him as a deity, and temples to his honor may be seen all over the country. Mendieta states that in some other traditions no mention is made of his father, but only of his mother, Chimalma, who whilst engaged in sweeping the temple, one day, found a beautiful green stone called Chalchiuite, which she picked up. Through the virtue of this emerald she became miraculously pregnant.[1] Torquemada, relating still another version of the same original tradition, says:[2] The Mexicans knew of the Visitation of the Angel to our Lady, but expressed it by a metaphor, namely, that something very white, similar to a bird's feather, fell from heaven, and a virgin bent down, picked it up and hid it below her cincture; and she became pregnant of "Huitzilopochtli," or better "Teo-Huitz-lopochtli," which name Borunda explains as meaning the Lord of the thorn or wound in the left side.[3] In all these traditions the fundamental idea is invariably the same, namely, that of a divine infant born of a virgin.[4]

Whilst we find the Indians paying divine honors to the wonderful offspring of a virgin-mother, we have distinct evidence that they held in great veneration this mother of god; nay, the Mexicans actually worshipped her as a goddess. Wherever they built a temple in honor of Quetzalcoatl,

1 Bancroft's *The Native Races of the Pacific States of North America.—New York, 1875.—Vol. iii, p. 249, 250; qu. Icazbalceta, Col., T. I, p. 10;* Bastian, *Die Culturländer des Alten Amerika, Berlin, 1878, B. II., s. 480.*

2 *Monarchia Indiana, Madrid, 1723, T. III., L. xv., C. 49, p. 133.*

3 Cfr. Sahagun, *Historia General de las Cosas de Nueva Espana, Mexico, 1889, I., p. 27.*

4. "A similar notion in respect to the incarnation of their principal deity existed among the people of India beyond the Ganges, of China and Thibet." 'Budh,' says Milman, according to a tradition known in the West, was born of a virgin. No doubt the Fohi of China and the Schakaof of Thibet, whether we regard them as mythic or as real personages represent the same idea. The Jesuits in China, says Barrow, were appalled at finding in the mythology of that country the counterpart of that 'Virgo Deipara.' Vol. I., p. 60, n.

there was also found a shrine in honor of his mother. They represented her as a fair lady in white with the bloom of rosy youth upon her face, to indicate that her spotless virginity suffered no harm when, through the intervention of heaven, she gave birth to the "Lord of the thorny crown." There she stood adorned with a wealth of treasures almost like those bestowed on her son; her garment studded with precious stones, symbols of her chastity, and her mantle, blue like the sky, and spangled with golden stars. They gave her among other titles, that of "Tonacayohua," that is Lady or Mother of him who became incarnate among us. This goddess, Torquemada tells us, would not permit her worshippers to offer her human sacrifices.[1] Bartholomew de las Casas undoubtedly refers to this same virgin-mother, although he styles her "wife of the Sun," when he writes,[2] that in the province of the Totonacs there was a great goddess, the Sun's wife, who was held in as much veneration by the natives as the great Sun himself: "The reason why they loved and served her was, that she did not require men to be killed for sacrifice, but rather hated and prohibited such oblations. She was held as an advocate with the great god; for she told them, through her images, that she was speaking with him and interceding for them. The people had great confidence in her, and hoped that, through her intercession, the Sun would send down his child, to free them from the dire slavery in which the other gods required human sacrifices from them, a horrible taxation which they did not grant, but for the threatenings of the devil. Papas and priests revered her, as well as the common people. Two priests, who lived like monks, served in her temple night and day, and were considered as saints, because they were chaste and irreprehensible; and so we would have considered them ourselves, had it not been for their infidelity." The celebrated naturalist Alexander von Hum-

1 Sahagun, *Historia General de las Cosas de Nueva Espana, Mexico, 1829, T. III, p. xiii, or 290.*

2 *Coleccion de Documentos, T. 66; B. de las Casas, Apend. C. cxxi., p. 444.*

boldt[1] makes a statement, for the truth of which we have, however, no other voucher, to the effect that the Franciscan friar Mark de Niza crossed the thirty-sixth parallel, in search of the bearded king Tartarax, who was said to worship a golden cross and the image of a woman called the Lady of heaven.

Further light is thrown upon both the purpose and manner of our Lord's Incarnation in numerous rare and valuable codices by the learned interpreters of the Mexican paintings. Quetzalcoatl is he who was born of the virgin, called Chalchihuitzli. The latter name signifies "precious stone of penance," according to the author of the "Explanation of the Codex Telleriano-Remensis."[2] Tonacatecotl, the highest Mexican deity, begot Quetzalcoatl, not of the seed of a woman, but by breathing upon a chosen virgin in the province of Tulla to whom he sent a heavenly messenger to announce the fact. The object of Quetzalcoatl's incarnation and mission to the tribes was to effect the reformation of the world through penance. His father had created the world, but men had given themselves up to vice, on which account it had been repeatedly visited with destruction. At length Tonacatecotl had resolved to send this his son into the world to reform it.[3]

Quetzalcoatl undertook the reformation of the sinful world, preaching by word and example the virtues of self-denial and fasting, of chastity and piety, of charity towards men and of a pure religion towards the one true God. For a time he was successful in Tulla, where according to tradition, his virgin-mother, Chimalma, lived; but in spite of all the wondrous works he performed in that province, like Christ, he was persecuted and finally denounced by a great

1 *Examen Critique de l'Histoire de la Géographie du Nouveau Continent, Paris, 1837, T. 2, p. 204.*

2 Cf. Kingsborough, *Mexican Antiquities, London, 1829, vol. v, p. 135–136.*

3 *Spiegazione delle Tavole del Codice Mexicano, ap. Kingsborough, Mexican Antiquities. London, 1829, vol v, p. 184;* Bastian, *Die Culturländer des Alten Amerika, Berlin, 1878, B. II., s. 554.*

multitude of the people. He was driven, laden with a cross, to the valley of the Zapotecs.[1] It has already been noticed, that the Chiapan son-god, Bacab, had also been the divine son of the Mexican virgin goddess. This same son of Chibirias or Chimalma is said to have been scourged by Espuco, and, as his name indicates, crowned with thorns; finally he was put to death by crucifixion;[2] and this sacrilegious crime had been perpetrated on a Friday. So had the Chiapans been informed by bearded men, who in ancient times had taught them to confess their sins and to fast every Friday in honor of the death of Bacab.[3]

A peculiar circumstance which would recall the scenes of our Savior's death is recorded in some of the Mexican traditions. They say that at the departure from earth of Tipiltzin Quetzalcoatl, both sun and moon were veiled in darkness, while a single star appeared in the heavens.[4]

Our Lord's Resurrection is plainly brought to mind by the statement of the venerable Chiapan Chief, who asserted that the crucified Bacab remained dead three days, and, on the third day, came to life again.

If we recall to mind that it is particularly through our Lord's Death and Resurrection that death and the powers of hell were overcome, we can realize the significance of some of the curious traditions such as we find them in the following among the Guatemalian natives. Bishop Las Casas is authority for it.[5] It is a common belief in the kingdom of Guatemala, he says, that, at a distance of thirty leagues from its capital, in the province of Ultlatlan, now Vera Paz,

1 Bastian, *Die Culturländer des Alten Amerika, Berlin, 1878, B. II., s. 528.*

2 Kingsborough, *Mexican Antiquities, London, 1829, vol. vi., p. 507–8, apud* Bancroft, *The Native Races of the Pacific States of North America, New York, 1875, vol. v, p. 27, n. 62.*

3 *Coleccion de Documentos, T. 66, C. 123, p. 453: B. de las Casas;* Sahagun, *Historia General de las Cosas de Nueva Espana, Mexico, 1829, p. 3.*

4 Bastian, *Die Culturländer des Alten Amerika, Berlin, 1878, B. II., s. 487.*

5 *Coleccion de Documentos ineditos, T. 66: B. de las Casas, p. 456.*

there was born a god, Exbalanquen by name, who set out to make war upon the powers of hell and fought against its inhabitants, whose king he made a prisoner, together with a great host of his army. After his victory he returned to the earth with his spoils, but the king of hell asked him not to be ejected from his dwelling, because it was already three or four degrees below the region of light. For answer Exbalanquen in his anger thrust him back with violence, bidding him to take with him the dry and corrupt things of earth. The tradition adds that when, after his victory, the god went back to Vera Paz, the people refused to receive him with the solemnities and songs which were his due; in consequence of which he went to another kingdom, where he was received according to his wishes. This circumstance recalls the words of St. John: "He (Christ) came unto His own, and His own received Him not,"[1] and the Gentiles became the heirs of the promises made to the people of Israel. But a singular feature marks the Guatemala tradition which is contrary to the spirit of Christianity and therefore might seem to destroy the analogy which it at first suggests. It is said that Exbalanquen introduced human sacrifices in Guatemala.[2]

But the traditions which indicate an early knowledge regarding the mission of our Divine Lord among the Indians are not confined to the incidents of His Life and Death. We find likewise vestiges, in several parts, of His glorious Ascension into heaven. The supreme god of Upper California, Chinighchinigh, was believed to be an immortal spirit, and yet he underwent the penalty of death. When asked where he desired to be buried, his answer was that he would ascend into heaven, where he would take an account of the actions

[1] *St. John, i.*, 2.

[2] Possibly a misconception of the Eucharistic institution may have given rise to the notion, and connected the eating of the flesh of Christ with a habit of their depraved nature. The Romans held, as we know, similar notions about the early Christians.—*Edit.*

of all men and reward or punish them according to their deserts. "When I die I shall ascend above the stars," said he, "where I shall always behold you; and to those who have kept my commandments I shall give all that they ask of me; but those who obey not my teachings, nor believe them, I shall punish severely. I will send unto them bears to bite and serpents to sting; they shall be without food, and have diseases that they may die."[1]

When their religious teacher and reformer, Wixipecocha, left the Miztecs, he first went into the mountains, upon the summit of which he appeared for a few moments. He then vanished, on his way to lands unknown.[2] The hero-god of Yucatan, Cuculkan, who was probably one and the same personage with Wixipecocha, Tipiltzin and Quetzalcoatl, left Cholula under somewhat different circumstances. They remind us, however, very decidedly of the Ascension of our Lord. Cuculkan told his priests that the mysterious Tlapallan was his destination, and, turning towards the east, proceeded on his way until he reached the sea, at a point a few miles south of Vera Cruz. Here he bestowed his blessing upon four young men, who accompanied him from Cholula, and commanded them to go back to their homes, bearing the promise to his people that he would return to them and again set up his kingdom among them. Then embarking in a canoe made of serpent skins (or, according to Sahagun, on a raft) he sailed away into the East.[3] So also departed eastward Matevil, the god whom the Mojave tribe revere as their creator. Of him they say that he was wont, in time past, to dwell with them, and that he promised in the latter days to return again, to prosper and live with his people forever.[4]

The tradition of the Pericues of Lower California relates

1 Gleeson, *History of the Catholic Church in California, San Francisco, 1872, I., p. 124; ref. to Boscana, p. 256.*

2 Bastian, *Die Culturländer des Alten Amerika, Berlin, 1878, B. II, s. 528.*

3 Short, *The North Americans of Antiquity, New York, 1880, p. 271.*

4 Bancroft, *The Native Races of the Pacific States of North America, New York, 1875, Vol. iii, p. 175.*

the whole history of Christ in a few words. Niparaya was their great spirit. He had a spouse, who, without cohabitation, conceived three sons. One of these was called Cuajup, or True Man. He was born on earth in the mountains of Acaraqui, and lived a long time amongst men in order to instruct them. He was most powerful, had a great number of followers, having descended into the bowels of the earth and brought them thence. But these ungrateful beings, despising his benefits, formed a conspiracy against him, put a crown of thorns upon his head and slew him. Though dead, his body still remains incorrupt and extremely beautiful. He does not speak, but he has a bird through which he communicates.[1]

Such are some of the principal traditions found among the Indians of the American continent. They seem to bear witness to the fact that the light of Christianity had, at some remote age, reached these nations, who in our own times await a reawakening of the consciousness to its saving power through the zeal of Catholic missionaries, priests and religious, who devote themselves to their Christian training.

P. De Roo.

Centreville, Oregon.

1 Gleeson, *History of the Catholic Church in California, San Francisco, 1872, T. I., p. 135.*

BIBLICAL RESEARCH.

The REVIEW proposes, under the above caption, to give periodically a survey of current doings in the field of scriptural topics so as to keep students *au courant* with the more important data furnished by leading scholars.

The subject matter will be grouped under the following general heads :

1°. History of Biblical Literature and Biblical Archæology.

2°. Textual Criticism and Exegesis.

3°. History of Israel and Christian History.

4°. Biblical Theology, Religion of Israel, Inspiration, Teaching of our Lord and of the Apostles.

I.—ARCHÆOLOGY AND DISCOVERIES.

1°. *The Logia.*[1] The REVIEW has already published a *facsimile* of this document in the December number (pp. 660–663).

The history of the find, according to the account given by the discoverers, B. P. Grenfell and A. S. Hunt, engaged in exploration at Behneseh in Egypt during last year, is briefly as follows :

"Mr. Hunt, in sorting the papyri found on the second day, noticed on a crimpled piece of papyrus, written on both sides in uncial characters, the Greek word ΚΑΡΦΟΣ ('mote'), which at once suggested to him the verse in the Gospels about the mote and the beam. A further examination showed that the passage in the papyrus really was the conclusion of the verse in question, but that the rest of the writing differed considerably from the Gospels, and was, in fact, a leaf out of a book containing a collection of Christ's sayings, some of which were new. The following day Mr. Hunt identified another uncial fragment as containing most of the first chapter of St. Matthew's Gospel. The evidence both of the handwriting and of the dated papyri with which

1 ΛΟΓΙΑ ΙΗΣΟΥ. *Sayings of Our Lord* discovered and edited by B. P. Grenfell and A. S. Hunt. London. Froude, 1897.

they were found, makes it certain that neither the 'Logia' nor the St. Matthew fragment were written later than the third century, A. D., and they are therefore a century older than the oldest manuscripts of the New Testament. It is not improbable that they were the remains of a library belonging to some Christian who perished in the persecution during Diocletian's reign, and whose books were then thrown away."

These Logia were the subject of a very interesting paper read at the recent Catholic Congress of Freiburg, by the Abbé P. BATIFFOL. He has since then published his learned paper in the *Revue Biblique* (October, 1897), discussing the views of Prof. Harnack.[1]

What is the origin and the nature of this collection of sayings?

It does not come from the *primitive* Gospel, such as the Synoptists may have had in early use, since it contains features different from both Matthew and Luke. Nor is it a fragment of a *gnostic* gospel, nor, indeed, of any gospel, for there is no sequence of thought, either logical or historical. It is rather a "florilegium" culled from some gospel, though certainly not from any of the four *canonical* Gospels.

Only two of the non-canonical gospels may be alleged: the gospel according to the *Hebrews*, and the gospel according to the *Egyptians*. Harnack[2] is inclined to decide in favor of the latter, an opinion which has been followed by the majority of scholars. But others think there is not sufficient ground for this hypothesis, since there is a great difference of form between our Logia and such fragments of the gospel according to the Egyptians, as are known. Batiffol thinks that the Logia are from a non-Christian hand, because the frequent use of the name Jesus was in the second

1 Ueber die jüngst entdeckten Sprüche Jesu. Freiburg, 1897.

2 The *Expository Times*, December, 1897, p. 69, states that "Harnack has made it almost certain that the source of our fragment was the Gospel according to the *Hebrews?*" This is an error. Harnack favors the Gospel according to the *Egyptians*, but he does not state it as certain.

century rare among Christians; they spoke commonly of "the Lord."

II.—A LEAF OF THE GOSPEL OF ST. MATTHEW.

Among the relics of ancient manuscripts found at Oxyrhynchus by Messrs. Grenfell and Hunt there was a scrap or papyrus, apparently of the same age as the *Logia*, and containing a portion of the first chapter of St. Matthew in Greek. The text is identical with that of the Vulgate, which is an important point in text criticism, inasmuch as it shows that the variation in the Syriac manuscript found some time ago in the library of the convent on Mount Sinai, which speaks of St. Joseph as the father of Jesus, has no critical value, since it differs from the more ancient Greek text (probably A.D. 150) which this manuscript undoubtedly represents; it is the oldest fragment of the New Testament thus far discovered.

Another biblical manuscript found at Behneseh, under the auspices of the Egypt Exploration Fund, is a vellum fragment of St. Mark's Gospel, x, 50–51, and xi, 11–12; it belongs in all probability to the fifth century.

III.—THE MOSAIC MAP OF MADABA.

From the Catholic Congress of Freiburg we might pass to the American Oriental Congress held last year at Baltimore (April, 1897). There Dr. Hyvernat, professor of Oriental languages at the Catholic University, described a recent archæological discovery of the most interesting character for biblical students.[1] It is a geographical chart in mosaic found at Madaba, a hamlet in Palestine beyond the Jordan. This chart is a part of the pavements of an ancient basilica. Its dimensions are about thirty feet from north to south and seventeen feet from east to west. We have here a piece of contemporaneous geography, of artistic execution, in which apparently scrupulous care has been taken to be faithful to the facts. It is of a realistic rather than a devotional cha-

1 Cf. *Revue Biblique*, April and July, 1897.

racter. One perceives boats on the Dead Sea, because in fact there were such; but there are no fish in its waters, because fish could not live in them. In the waters of the Jordan, however, fishes are depicted. Every city has its peculiar physiognomy, and nature is reproduced faithfully as it was seen in the days when this chart was constructed, about the beginning of the fifth century, it is assumed.

IV.—A NEW TABLET OF THE DELUGE. (TWENTY-FOURTH CENTURY B. C.)

Another discovery of great importance is the one announced by Fr. Scheil,[1] O. P., at the Oriental Congress of Paris, September, 1897. We are anxiously waiting for further details which will no doubt be given at an early date in the *Revue Biblique*. His discovery consists of a clay tablet which contains a narrative of the Flood, and, if we may accept the conjectures of assyriologists such as the learned Oppert, is to be traced back to the twenty-fourth century before Christ. The oldest narrative previously known was the eleventh tablet of the Nimrod Epic made for the library of Assur Banipal at Nineveh in the seventh century, B. C. It will be interesting to compare the newly discovered tablet with the facts as stated in Genesis.

Prof. Sayce, who has seen the tablet, believes that it will be difficult hereafter to maintain the so-called documentary analysis of the book of Genesis. M. F. Thureau-Dangin has deciphered tablets dated in the reigns of Sargon of Akkad, in several of which references are made to the campaigns of Sargon in Palestine. Thus "the ancient Babylonian monarch, whom criticism so recently banished to the land of myth, has stepped forward into the full light of history, and the historical character of his annals has been fully vindicated. Already in 3800, B. C., Canaan was a

1 Fr. Scheil two years ago discovered the name of Chodor Lahomor (Gen. xiv.) on a brick preserved in the Museum of Constantinople. This discovery confirms the historical personality of Abraham. See *Revue Biblique*, 1896.

Babylonian province enjoying all the benefits of Babylonian culture and law." [1]

V.—HISTORY OF ISRAEL.

It is gratifying to welcome two new books on the history of Israel. The first is Franco-German. It is an adaptation by the Abbé Pelt of Schöpfer's *Geschischte des Alten Testaments*, for the benefit of French readers, entitled *Histoire de l'ancien Testament* (2 vols). The Abbé Pelt adheres to Schöpfer only for the substance of the book. He is quite *au courant* with all the most modern studies in the field of biblical exegesis and recent discoveries, especially Assyrian discoveries. Despite its general completeness and its abundant references to the bibliography of current French literature, the work cannot be said to sustain throughout the critical value demanded from it. Thus in treating of the days of creation, the author is too much impressed by considerations borrowed from the concordist apologists of 1840. There is just a trifle of misplaced disdain in the manner in which he rejects the suggestive explanation of Gen. iii., proposed by Cardinal Cajetan, O. P., in his *Commentary on Genesis.*[2] However, there are those who believe that Schöpfer is not conservative enough.

The other book is Fr. Gigot's *Outlines of Jewish History.* (Benziger Bros., 1897.) It is to be regretted that the writer has not dealt with the great facts of the Creation of the World, or the Fall of Man, etc., which are narrated in the opening chapters of Genesis, chiefly because their study is not directly connected with the history of the Jewish people as a nation, for this history begins strictly with Abraham, and also because this study may be more profitably postponed to a later period in the biblical training of theological students. Let us hope that Fr. Gigot will give us at some time a clear, methodical and scientific book like this one on the early

1 SAYCE—*Expos. Times*, December, 1897. 58. Prof. Sayce has a new volume in the press: *The Early History of the Hebrews.* (Rivington.)

2 Cf. Maas—*Christ in Type and Prophecy*, I., p. 191. et seq.

chapters of Genesis. These "Outlines" may be very aptly introduced in Sunday-schools, colleges, academies and the like, so that the teachers of Sacred History may make students better "acquainted with the leading facts of the biblical narrative."

A propos of the history of Israel we should mention the admirable studies of Abbé Loisy, entitled *Ernest Renan, historien d'Israel.* A history of the composition of the Old Testament books—a history of the Hebrew people from their origin to the Christian era—a history of Monotheistic religion from the ages of the patriarchs down to the birth of our Savior; such are the contents of Renan's *Histoire du Peuple d'Israel*, and on those three subjects the learned Abbé shows the weak points of Renan. Next he compares the results of serious criticism to the fanciful opinions of the elegant novel called "History of the People of Israel." This "étude" contains interesting and suggestive views on leading biblical questions of the day.

It will prove interesting to students of the Old Testament to know that the Putnams have in preparation Canon Cheyne's *Jewish Religious Life after the Exile*, a series of lectures which he delivered at different universities during a tour through America. In them he explains the *rôle* of Ezra, the Messianic psalms, the book of Job, the difficulties and so-called skepticism of Ecclesiastes, and the Greek influence of Judaism,—all topics of actual interest.

VI.—TEXTUAL CRITICISM.

We have space only to refer to the excellent study of Dr. Hyvernat on the *Coptic Versions of the Bible*, published in the *Revue Biblique*, *1896-97*, and summed up in the *Dictionnaire de la Bible* which the abbé Vigouroux is presently editing. Another scholarly work is that of the *Ethiopic Versions of the Gospels* by S. Hackspill, in the *Zeitschrift fur Assyriologie*, 1896, p. 117–196.

JOSEPH BRUNEAU, Prof. of S. Scripture.

St. Joseph's Seminary, Dunwoodie, N. Y.

ECCLESIASTICAL CHRONOLOGY.—JUNE 15-DEC. 15, 1897.

JUNE.

21. College of St. Francis Xavier, New York, celebrates its golden jubilee.

Receipt of Brief conferring title of Domestic Prelate on Right Rev. Mgr. Thomas J. Conaty, D. D.

JULY.

3. Death of the Very Rev. Augustine F. Hewitt, C.S.P. Superior General of the Priests of the Institute of St. Paul the Apostle, in New York.

6. Mgr. Sambucetti received in papal audience on his return from his mission to London as Special Envoy to Queen Victoria on the occasion of the sixtieth anniversary of her accession to the throne.

7. Fourth Annual American National Pilgrimage to Rome and Lourdes sails from New York.

11. Catholic Summer School of America, Cliff Haven, N. Y. Sixth annual session from July 11, to August 29, 1897.

Columbian Catholic Summer School, Madison, Wis. Third annual session July 11, to July 30, 1897.

13. The Most Rev. Placide Chapelle, D. D., Archbishop of Santa Fé, received in papal audience.

15. At Marquette, Mich., unveiling of memorial of R. P. Marquette, Explorer and Missionary.

Oscott College, England, becomes the central ecclesiastical seminary for the six Southern Dioceses of England: Westminster, Birmingham, Newport, Clifton, Portsmouth and Northampton, and for the Welsh Vicariate.

17. Mgr. Merry del Val, Apostolic Delegate to Canada on behalf of Manitoba School Question, departs for Rome.

17. Death in Rome of the Right Rev. J. T. Butler, D. D., Bishop-Elect of Concordia, Kansas.

20. Ante-preparatory session of the S. Congr. of Rites to examine the three miracles attributed to the Blessed Jean-

Baptiste de la Salle, founder of the Institute of the Brothers of the Christian Schools, and proposed for his canonization.

21. His Eminence Cardinal Satolli appointed Prefect of the S. Congr. of Studies.

25. Enthronization of Mgr. Bruchési, Archbishop of Montreal.

31. The School Sisters of Notre Dame celebrate the golden jubilee of their Order in America.

AUGUST.

2. Party of American pilgrims, under the direction of the Right Rev. John J. Hennessy, D. D., Bp. of Wichita, assist at papal Mass.

2–28. Representatives of fifty-one houses of Sisters of Notre Dame attend summer course at the College of Notre Dame of Maryland, at Baltimore.

8. Consecration of Mgr. Paul Bruchési, Archbishop of Montreal.

9. Eucharistic Congress convenes at Venice.

11. Sir Wilfred Laurier, Prime Minister of Canada, is received in papal audience.

12. Death of His Em. Card. Anatolo Monescillo y Viso, Archbishop of Toledo, Patriarch of the West Indies. Born, 2 September, 1811; created Cardinal, 10 November, 1884.

16–21. Fourth International Congress of Catholic Sciences opens at Freiburg, Switzerland.

17–19. Second Convention of the Priests' Eucharistic League, at Notre Dame, Indiana.

18. Blessing of the chimes of St. Patrick's Cathedral, New York.

31. Death of the Right Rev. John N. Lemmens, D. D., Bishop of Vancouver Island, B. C.

—. Convention of the Catholic Young Men's National Union opens in Boston.

SEPTEMBER.

8. Inauguration of Oscott College (England) as a central ecclesiastical seminary for south of England and for Wales, under Board of seven Bishops.

9. The Very Rev. George Deshon elected Superior General of the Priests of the Institute of St. Paul the Apostle.

10. Mgr. Michael Kelly, Rector of the Irish College, received in papal audience.

15. Publication of the Encyclical on the Rosary.

14. At Ebbsfleet, Isle of Thanet, England, the Catholic Hierarchy celebrates the Thirteenth Centenary of the Landing of St. Augustine in England.

14. Ordinary session of the S. Congr. of Rites:

1. Concession and Approbation of Proper Office and Mass in honor of St. Anthony Mary Zaccaria, Founder of the Barnabites.
2. The same in honor of St. P. Fourier, Canon Regular, Founder of the Canonesses of Notre Dame.

20–25. International Eucharistic Congress in session at Paray-le-Monial, France.

21. Consecration of the Right Rev. James Trobec, D.D., Bishop of St. Cloud, by Archbishop Ireland.

—. Death of His Em. Card. Joseph Guarino, Archbishop of Messina. Born, 6 March, 1827; created Cardinal, 16 January, 1893.

—. Pope Leo XIII. presents to President McKinley copy of volume treating of the Borgia Apartments.

OCTOBER.

1. Rev. William J. Kerby, Ph. D., assumes his duties at the University as Associate Professor of Sociology.

Rev. John T. Creagh, D. C. L., commences his duties at the University as Assistant Professor of Canon Law.

—. Rev. Lucian Johnston, S. T. L., and Rev. Charles F. Aiken, S. T. L., are appointed Fellows respectively to the Chairs of Early Ecclesiastical History and Christian Apologetics.

4. Promulgation by the Sovereign Pontiff of the *Constitution on the Re-establishment of the Unity of the Order of Friars Minor.*

5. The Very Rev. Louis Lauer, O. S. F., appointed Minister General of the Order of Friars Minor; the Very Rev. P. Englert, D. Fleming and J. C. Loft, O. S. F., named Definitors General of the same.

10. At Arles, France, celebration in union with the English Hierarchy, of the Thirteenth Centenary of St. Augustine's mission to England.

14. A party of Irish Pilgrims assist at Papal Mass in the Sistine Chapel.

17. Solemn inauguration of the *Archconfraternity of Our Lady of Compassion for the Conversion of England*, by their Emm. Cardinals Richard and Vaughan, in Paris.

18. Frank K. Cameron, Ph. D., Associate Professor of Chemistry in the Catholic University of America, resigns his position.

19. Investiture of Right Rev. Mgr. Conaty, D. D., Cardinal Gibbons officiating.

The Most Rev. Jules Tonti, D. D., Archbishop of Port-of-Prince, Apostolic Delegate to the Republics of S. Domingo, Haiti and Venezuela, received in papal audience.

20. Annual meeting of the Board of Directors of the Catholic University of America.

Officers and Delegates of St. Vincent de Paul's Society, convene at Louisville, Ky.

—. Appointment of Alfred Doolittle, A. B., as Instructor of Mathematics and Director of the Astronomical Observatory at the Catholic University.

25. The Right Rev. T. A. O'Callaghan, D.D., Bishop of Cork, received in papal audience.

27. Appointment by the President of the United States of the Rev. E. H. Fitzgerald, D.D., to a chaplaincy in the army.

28. Death of the Most Rev. Dr. Hutchinson, D.D., Vic. Apost. of North Queensland, Australia.

29. The Most Rev. J. J. Keane, D.D., Archbishop of Damascus, received in papal audience.

NOVEMBER.

4. Translation of the remains of Mgr. Preston, founder of the Sisters of Divine Compassion, to White Plains.

5. Centenary of St. Mary's Church, Albany, N. Y.

8. Mgr. Kain, Archbishop of St. Louis, and Mgr. Bruchési, Archbishop of Montreal, received in papal audience.

15. Rev. Daniel Quinn, Ph. D., resigns his position as Professor of Greek at the University.

20. Duc de Loubat presents to the Catholic University a copy of photographic facsimiles of American ethnological curiosities in the Museum of the Trocadéro, at Paris.

22. Mgr. Bruchési, Archbishop of Montreal, received in papal audience.

25. The Right Rev. Leo Haid, O.S.B., Vicar Apostolic of North Carolina, celebrates his silver jubilee.

27. Announcement from Rome of the appointment of the Most Rev. Placide Louis Chapelle, D.D., to the Metropolitan See of New Orleans; and of the Very Rev. John Fitzmaurice, D.D., to the Coadjutorship of the See of Erie.

29. Catholic Truth Society formally inaugurated in San Francisco by Archbishop Riordan.

DECEMBER.

5. In Milwaukee, celebration of fiftieth anniversary of Cathedral.

ANALECTA.

I.

E S. CONGREGATIONE DE PROPAGANDA FIDE.

DE UNICO VICARIO GENERALI DELEGABILI QUOAD CASUS MATRIMONIALES FORMULAE D. ET E.

PITTSBURG, 3 Nov. 1896.

EMINENTISSIME PRINCEPS:

Accepi novas Formulas modificatas Facultatum Extraordin. quas mihi, die 9 Julii hujus anni misisti; at dubium exortum est eo quod in hisce Formulis legitur Episcopo concedi potestatem subdelegandi quasdam Facultates Extraordinarias *suo Vicario Generali*, dum in Formulis olim datis, Episcopus pollebat potestate subdelegandi easdem Facultates *suis Vicariis Generalibus.*

Quaeritur, ergo, utrum in novis Formulis modificatis potestas Episcopi limitetur, adeo ut, nunc temporis, valeat tantum subdelegare has Facultates unico Vicario Generali, an pluribus, uti antiquitus?

Omni qua par est reverentia et benevolentia permaneo

Addictissimus in Xto,

R. PHELAN,

Episcopus Pittsburgensis.

Eminentissimo ac Rmo

Card. M. LEDOCHOWSKI.

PITTSBURG, die 12 Nov. 1896.

Beatissime Pater:

Infrascriptus Episcopus Pittsburgensis, ad pedes B. V. provolutus, humillime exponit ac petit:

Die 9 Julii currentis anni B. V. dignatus est concedere Episcopo Pittsburgensi—inter alias facultates—potestatem subdelegandi Vicario Generali facultates contentas in Formu-

lis D. et E. "quoties absit a residentia vel legitime sit impeditus."

Jamvero, attentis peculiaribus circumstantiis hujus Dioecesis, haec potestas parvi valet, quum ex duobus Vicariis Generalibus, unus ad Ecclesiam S. Petri—trans flumen, in civitate Allegheny—alius, ad Ecclesiam S. Mariae, in hac ipsa civitate Pittsburgensi, at tria circiter millia passuum distans a residentia Episcopali domiciliatur—et aditus ad illos, plerumque difficilis, semper inconveniens foret.

Unde, humillime supplicatur B. V. ut infrascripto concedere dignetur potestatem subdelegandi Cancellario Episcopali, qui secum in domu residet, easdem facultates aeque ac Vicario Generali.

Pro qua gratia, etc.

R. PHELAN,
Episcopus Pittsburgensis.

ROMA, li 22 Decembre 1896.

S. CONGREGAZIONE DE PROPAGANDA FIDE,
Protocollo N. 20991-20992.
Ogetto. Circa Subdelegationem facultatum uni Vicario gen.

Illme ac Rme Dne:

Per duas epistolas in mense Novembri nuper elapso mihi datas Amplitudo Tua postulabat ab hac S. Congregatione utrum illae facultates, quae per novas formulas ab Ordinario subdelegari possun suot Vicario Generali possint etiam omnibus Vicariis Generalibus dari, si hi plures sint, et insuper petebat facultatem subdelegandi easdem facultates etiam Cancellario residenti in Curia, si Vicarius Generalis non ibi resideat. Jamvero cum novae formulae juxta praescriptiones et decreta Supremae Congregationis Sti Officii editae sint, hinc illis omnino standum est. Caeterum sufficienter urgentioribus casibus provisum est cum dicitur in una ex his formulis, nempe Extr. E,[1] Ordinarium subdelegare posse facultates in ea formula contentas non solum suo Vicario Generali sed etiam duobus vel tribus Presbyteris sibi bene-

1 Idem dicitur in formula D.—ED.

visis in locis remotioribus propriae Dioecesis pro aliquo tamen numero casuum urgentiorum, in quibus recursus ad ipsum haberi non possit. Si igitur Amplitudo Tua difficilem putat esse accessum ad Vicarium Generalem, si alibi resideat, et opportunius esse ut facultates habeat aliquis, qui degat in Curia, potest uni alterive sacerdoti in remotioribus Dioecesis partibus degenti facultates delegare ad normam formulae et alium sacerdotem in urbe residentiali habitantem Vicarium suum Generalem nominare, cui soli inter Vicarios ejusmodi poterunt dictae facultates subdelegari.

Interim Deum precor ut Te diutissime sospitet.

A. T.

Addictissimus servus,

M. *Card.* LEDOCHOWSKI, *Praef.*

A. *Archiep.* LARISSEN. *Secr.*

R. P. D. RICHARDO PHELAN,

Episcopo Pittsburgensi.

II.

CIRCA FIDELES ORIENTALES IN AMERICA SEPTENTRIONALI DEGENTES.

Romana Ecclesia charitate Apostolica et suprema auctoritate sua sedulam vigilemque in eo iugiter operam posuit ut pastorem ac iura fidelium tueri et confirmare niteretur.—Quocirca Orientalium in America Septentrionali degentium potestatem recognovit proprium exercendi ritum, at simul ipsis subiectionem debitam latinis Ordinariis enixe commendavit.—His duabus conditionibus praestitutis, plures, postremis hisce annis, easque utillimas normas edidit quibus eorumdem fidelium bono prospiceret et pietatem foveret. Dolendum tamen est Orientales non paucos ob defectum sacerdotum proprii ritus, spiritualibus auxiliis ferme destitutos manere. Quapropter ut eorum necessitatibus occurrere posset H. S. Cong. plurium Episcoporum precibus permota (firmis caeteroquin manentibus praescriptionibus contentis in litteris circularibus editis die 1 Octobris 1890 et 12 Aprilis 1894, praesertim quoad mittendos in Americam dignos ac

caelibes sacerdotes, et quoad subiectionem servandam erga Ordinarios latinos) haec tria, SSmo D. N. Leone probante, decrevit:

1. Fidelibus Orientalibus Americam Septentrionalem confluentibus facultas esto si libuerit, sese conformandi ritui latino; regrediendum tamen ipsis erit ad ritum proprium simul ac in patriam redierint.

2. Orientalibus qui verum et stabile domicilium in America Septentrionali constituerint non permittatur transitus ad ritum latinum, nisi obtenta in singulis casibus venia Apostolicae Sedis.

3. In provinciis Ecclesiasticis Americae Septentrionalis, in quibus multi sunt fideles rutheni ritus, Archiepiscopus cuiuscumque Provinciae, initis consiliis cum suis Suffraganeis, sacerdotem ruthenum caelibatu et idoneitate commendabilem deputet, et huius defectu sacerdotem latini ritus ruthenis benevisum, qui super populum et clerum dicti ritus vigilantiam et directionem exerceat, sub omnimoda tamen dependentia Ordinarii loci, qui pro suo arbitrio, facultates ei tribuat, quas in Domino expedire iudicaverit.

Contrariis quibuscumque non obstantibus.

Datum Romae ex Aedibus eiusdem S. Cong. die 1 Maii 1897.

MIECISLAUS *Card.* LEDOCHOWSKI, *Praef.*
ALOISIUS VECCIA, *Secret.*

E S. R. UNIV. INQUISITIONE.

I.

COMMUNICANTIO CUM NOMINATIM EXCOMMUNICATO.

Feria IV. die 16 Iunii 1897.

In Congne Generali S. R. et U. Inq. habita coram Emis ac Rmis DD. Cardinalibus contra haereticam pravitatem Generalibus Inqribus, propositum fuit sequens dubium:

In Constitutione S. M. Pii Papae IX. quae incipit *Apostolicae Sedis*, excommunicatione Rom. Pontifici simpliciter

reservata innodantur: *communicantes cum excommunicato nominatim a Papa in crimine criminoso, ei scilicet impendendo auxilium vel favorem.* Quaeritur utrum his verbis comprehendantur etiam excommunicati a Romanis Congnibus, saltem quando earum decretis accedit approbatio Summi Pontificis?

Et omnibus diligenti examine perpensis, praehabitoque DD. Consultorum Voto, iidem Emi ac Rmi DD. Cardinales respondendum mandarunt: *Negative.*

Feria vero VI., die 18 eiusdem mensis et anni, in solita audientia r. p. d. Adsessori S. O. impertita, facta de supradictis accurata relatione SSmo Dno N. Leoni PP. XIII., Sanctitas Sua resolutionem Emorum Patrum adprobavit et confirmavit.

I. Can. MANCINI, *S. R. et U. Inq. Not.*

II.

FACULTAS DISPENSANDI SUPER DEFECTU AETATIS IN PROMOTIONE AD SACERDOTIUM.

Feria IV. die 29 Ian. 1896.

In Congne Generali S. R. et U. Inq. habita coram Emis ac Rmis DD. Cardinalibus contra haereticam pravitatem Gen. Inqribus, propositum fuit sequens dubium:

In facultatibus quinquennalibus S. C. de Prop. Fide sub formula III., n 13 conceditur facultas "dispensandi super defectu aetatis unius anni ob operariorum penuriam ut promoveri possint ad sacerdotium si alias idonei fuerint." Quaeritur utrum haec facultas extendatur etiam ad Regulares.

Et omnibus diligenti examine perpensis, praehabitoque DD. Consultorum voto, iidem Emi ac Rmi Dni Cardinales respondendum mandarunt: *Affirmative, facto verbo cum SSmo.*

Feria vero V. die 30 eiusdem mensis et anni in solita audientia r. p. d. Adsessori impertita, facta de suprascriptis

accurata relatione SSmo D. N. Leoni PP. XIII., Sanctitas Sua resolutionem Emorum Patrum adprobavit et confirmavit.

I. Can. MANCINI, *S. R. et U. Inq. Not.*

III.

ABSOLUTIO DIRECTA A CENSURIS ROM. PONT. RESERVATIS.

Beatissime Pater:

Episcopus Mimatensis in Gallia, ad pedes Sanctitatis Vestrae provolutus, humiliter exponit:

Ex decreto S. Inquisitionis 23 Iunii 1886, cuilibet confessario directe absolvere licet a censuris etiam speciali modo S. Pontifici reservatis, in casibus vere urgentioribus, in quibus absolutio differri nequit absque periculo gravis scandali vel infamiae, iniunctis de iure iniungendis, sub poena tamen reincidentiae in easdem censuras nisi saltem infra mensem per epistolam et per medium confessarii absolutus recurrat ad S. Sedem.

Dubium tamen oritur pro casu quo nec scandalum nec infamia est in absolutionis dilatione, sed poenitens censuris papalibus innodatus in mortali diu permanere debet, nempe per tempus requisitum ad petitionem et concessionem facultatis absolvendi a reservatis; praesertim quum theologi, cum S. Alphonso de Ligorio, ut quid durissimum habeant pro aliquo, per unam vel alteram diem in mortali culpa permanere.

Hinc, post decretum 23 Iunii 1886, deficiente hac in quaestione theologorum solutione, quaeritur:

1. Utrum in casu quo nec infamia nec scandalum est in absolutionis dilatione, sed durum valde est pro poenitente in gravi peccato permanere per tempus necessarium ad petitionem et concessionem facultatis absolvendi a reservatis, simplici confessario liceat a censuris S. Pontifici reservatis directe absolvere, iniunctis de iure iniungendis, sub poena tamen reincidentiae in easdem censuras, nisi saltem infra mensem per epistolam et per medium confessarii absolutus recurrat ad S. Sedem?

2. Et quatenus negative, utrum simplex confessarius eumdem poenitentem indirecte absolvere debeat, eum monens ut a censuris directe in posterum a superiore absolvi curet, vel apud ipsum revertatur, postquam obtinuerit facultatem a reservatis absolvendi?

Feria IV., 16 Iunii 1897.

In Congregatione Generali S. R. et U. Inquisitionis habita ab Em. ac Rm. DD. Cardinalibus in rebus fidei Gen. Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. Consultorum S. O. voto, iidem Em. ac Rm. DD. respondendum censuerunt:

Ad I. *Affirmative*, facto verbo cum SSmo.

Ad II. *Provisum in primo.*

Insequenti vero feria VI^{a}, die 18 eiusdem mensis et anni, in solita audientia R. P. D. Adsessori S. O. impertita, facta de omnibus SSmo. D. N. D. Leoni PP. XIII. relatione, idem SSmus Dnus Em. Patrum resolutionem adprobavit.

Jos. *Can.* Mancini, *S. R. et U. I. Not.*

IV.

INSTRUCTIONES DE RATIONE PROCEDENDI IN CAUSIS SOLLICITATIONIS.

I. Instructionis S. Romanae et Universalis Inquisitionis circa observantiam Apostolicae Constitutionis "Sacramentum Poenitentiae" N. 10 praecipitur ut, *antequam contra denunciatum procedatur, perspectum exploratumque iudici esse debeat, quod mulieres vel viri denunciantes sint boni nominis, neque ad accusandum vel inimicitia vel alio humano affectu adducti fuerint.*

II. Praeceptum huiusmodi, uti omnia quae ad huius Supremi Tribunalis procedendi rationem spectant, strictissimi iuris censendum est, ita ut, eo neglecto, ad ulteriora procedi nequeat.

III. Nec sufficit ut id utcumque, sed omnino necesse est ut certa iudiciali forma iudici innotescat; quod propria dictione:

"*diligentias circa denunciatum eiusque denunciantes peragere*" significari in foro S. Officii usus obtinuit.

IV. Iamvero cum non semper nec ab omnibus vel tantum post longum tempus, cum nempe testimoniorum receptio difficilis et quandoque impossibilis est, Supremum hoc Tribunal id servari perspexerit, hanc ad rem Instructionem, pro Rmorum Ordinariorum norma, edendam mandavit.

V. Ordinarius igitur toties quoties aliquam de infando sollicitationis crimine denunciationem acceperit, illico ad diligentias peragendas procedet. Ad quem finem vel per se vel per Sacerdotem a se *specialiter* delegatum advocabit (separatim scilicet et qua decet circumspectione) duos testes, quantum fieri poterit, ex coetu ecclesiastico, utcumque vero omni exceptione maiores, qui bene noverint tum denunciatum tum omnes et singulos denunciantes, eosque, sub sanctitate iuramenti de veritate dicenda et de secreto S. Officii servando, iudicialiter interrogabit, testimonium scripto referens, iuxta insequentem formulam; utriusque vero testimonii atque una simul respectivae denunciationis authenticum exemplum directe tutaqua via ad hanc Supremam Congregationem quamprimum transmittet.

VI. Dictum est: "vel per se vel per Sacerdotem a se *specialiter* delegatum"; nihil enim prohibet quominus, rationabili ex causa, pio alicui docto ac prudenti Sacerdoti id muneris Ordinarius demandare valeat; *speciali* tamen ei in singulis casibus delegatione impertita, eique antea delato iureiurando de munere fideliter obeundo et de secreto S. Officii servando.

VII. Quod si inveniri nequeant duo tantum testes qui noverint una simul denunciatum et omnes et singulos denunciantes, plures vocari debent. Tot nempe hoc in casu testes, ut supra, vocandi erunt, quot oportebit ut duplex quoad denunciatum et unumquemque denunciantem habeatur testimonium.

VIII. Quoties autem iuramentum de secreto servando et, pro diversis casibus, de veritate dicenda vel de munere fideliter obeundo deterendum sit, iuramentum ipsum semper et ab omnibus, etiam Sacerdotibus, *tactis Ss. Dei Evangeliis*

et non aliter, praestandum erit. In Ordinarii vero potestate erit, siquidem pro rerum, locorum aut personarum adiunctis necessarium vel expediens iudicaverit, excommunicationem ipso facto incurrendam et Rom. Pont. speciali modo reservatam violatoribus comminari.

IX. Sequitur interrogationis formula :

Die . . . mense . . . anno . . .

Vocatus personaliter comparuit coram me infrascripto Episcopo.... (*notetur nomen dioecesis. Delegatus autem dicat:* coram me infrascripto a r. p. d. Episcopo.... ad hunc actum tantum specialiter delegato) sistente in. . . . (*notetur locus ubi negotium geritur*)

N. N. (*nomen, cognomen et qualitates testis conventi*) qui, delato ei iuramento veritatis dicendae, quod praestitit tactis Ss. Dei Evangeliis, fuit per me

1. Interrogatus: Utrum noverit Sacerdotem N. N.? (*nomen, cognomen et qualitates denunciati*)

Respondit:.... (*exscribatur lingua qua utitur testis, eius responsio*).

2. Interrogatus: Quaenam sit huiusce Sacerdotis vitae ratio, quinam mores, quaenam penes populum existimatio?

Respondit:....

3. Interrogatus: Utrum noverit viros vel, ut plurimum, mulieres NN. NN.? (*nomen, cognomen et qualitates uniuscuiusque denunciantis*)

Respondit:....

4. Interrogatus: Quaenam sit uniuscuiusque eorum vitae ratio, quinam mores, quaenam penes populum existimatio?

Respondit:....

5. Interrogatus: Utrum eos censeat fide dignos, vel contra mentiendi, calumniandi in iudicio et etiam peierandi capaces eos existimet?

Respondit:....

6. Interrogatus: Utrum sciat, num forte inter eos et praefatum Sacerdotem ulla unquam extiterit odii vel inimicitiarum causa?

Respondit:....

Tunc, delato ei iuramento de secreto S. Officii servando, quod praestitit ut supra, dimissus fuit, et antequam discederet, in confirmationem praemissorum se subscripsit.

Subscriptio autographa testis vel eius signum ✠ crucis.

Acta sunt haec per me N. N. (*nomen, cognomen et qualitates Episcopi vel eius Delegati qui testimonium recepit*).

Datum Romae die 6 Augusti 1897.

L. M. *Card.* PAROCCHI.

V.

DE CUMULATIONE FACULTATUM.

1. *Ad quaes.*: "Utrum concurrentibus duobus impedimentis, quorum unum dirimens et alterum impediens tantum, eo excepto quod *mixtae religionis* dicunt, necessaria sit ad dispensandum specialis cumulandi facultas?"

Die 18 Aug. 1897 resp.: "Affirmative quoad impedimenta impedientia, quorum dispensatio reservatur S. Sedi, ea nempe quae oriuntur ex mixta religione ut ajunt, atque ex sponsalibus et ex voto simplici perpetuo castitatis: secus in reliquis, circa quœ Episcopus uti poterit jure suo."

2. Utrum concurrente aliquo impedimento dirimente secreto, "seu fori interni cum alio impedimento, item dirimente, sed publico, necessaria sit ad dispensationem specialis cumulandi facultas?" *Die 18 Aug. 1897, resp.*: "Negative, et detur Decretum diei 31 Mars, 1872, in Coimbaturen."

DECR. S. CONGR. DE PROP. FIDE DIEI 31 MART, 1872, IN COIMBATUREN.

"Sanctissimus Dominus declaravit, generatim prohibitionem concedendi absque speciali facultate dispensationes, quando in una eademque persona plura concurrunt impedimenta matrimonialia, non extendi ad eos casus, in quibus cum impedimento natura sua publico aliud occurrit impedimentum occultum seu fori interni."

E SACRA CONGREGATIONE RITUUM.

DE CONSECRATIONE ECCLESIARIUM.

(*Dubia.*)

Rmus Dns Dominicus Taccone-Gallucci, hodiernus Episcopus Nicoteren. et Tropien. Sacrae Rituum Congregationi ea quae sequuntur humillime exponens, opportunam Dubiorum solutionem et facultatem postulavit; nimirum:

Ante annum 1880 in Cathedrali Ecclesia Tropien. quae superiore saeculo fuerat consecrata, innovationes factae sunt, nempe: Altare maius marmoreum, quod retro habebat Chorum seu sedes Canonicorum et Mansionariorum, dimotum fuit et postremo parieti innixum, manentibus ante illud sedibus choralibus, et nova indiget consecratione. Insuper parietum et fornicum crusta, vulgo *intonaco*, tota simul disiecta fuit, atque partim denuo confecta et depicta, partim vero marmoreis tabulis subrogata. Plura quoque altaria marmorea habent in medio mensae lapidem quadrum in forma altaris portatilis caemento firmatum. Hinc quaeritur:

I. An Ecclesia Cathedralis Tropien. execrata sit, quia tota simul crusta disiecta fuit?

II. Et quatenus negative ad I., quum eadem Ecclesia ob diuturnam opificum mansionem sit reconcilianda, ipse Episcopus Tropien. petit facultatem delegandi Sacerdotem ad eiusmodi reconciliationem seu benedictionem.

III. Quum supradicta altaria cum lapidibus quadris in medio, consecrata fuerint ad modum altarium fixorum, quorum mensa unico lapide constat, stipiti lapideo ex utraque parte adhaerens, idem Episcopus postulat, quatenus opus sit, sanationem quoad praeteritum tempus et dispensationem quoad futurum, ut in iisdem Altaribus, etiam in posterum Sacrum fieri valeat, prouti hucusque factum fuit.

Et Sacra eadem Congregatio, referente subscripto Secretario, omnibus rite perpensis, rescribendum censuit:

Ad I. Negative iuxta Decretum diei 8 Iunii, 1896, ad II (1).

Ad II. Pro gratia.

Ad III. Pro gratia, quatenus opus sit tum sanationis tum dispensationis ad effectum de quo agitur. Curet tamen Episcopus ut altaribus portatilibus fixa substituantur. Atque ita rescripsit et de Apostolica Auctoritate petitas facultates concessit. Die 9 Augusti 1897.

L. M. *Card.* PAROCCHI,
D. PANICI, *Secret.*

E S. CONGREGATIONE INDULGENTIARUM ET RELIQU.

(DEVOTION TO THE SACRED HEART.)

"William Pifferi, Bishop of Porphyrus, prostrate at the feet of Your Holiness, humbly makes the following petition: Already the Roman Pontiffs have granted a plenary indulgence on the first Friday of each month to all the *members of the Confraternity of the Sacred Heart of Jesus.* With a view of spreading still further this devotion we now beg of Your Holiness an extension of the same indulgence to *all the faithful* who, though not enrolled in the said confraternity, shall after frequenting the Sacraments of Penance and the Holy Eucharist make a brief meditation on the infinite goodness of the Sacred Heart of Jesus; and furthermore, that it may please Your Holiness to grant a partial indulgence of seven years and seven quarantines on every succeeding Friday of the month."

SSmus Dnus Noster Leo PP. XIII. benigne annuit pro gratia in omnibus iuxta preces. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria S. Congregationis Indulgentiis et Ss. Reliquiis praepositae, die 7 Septembris, 1897.

L. ✠ S. Fr. H. M. *Card.* GOTTI, *Praef.*
Pro R. P. D. A. *Arch.* ANTINOEN., *Secret.*
JOSEPH M. *Can.* COSELLI, *Subst.*

E SACRA CONGREGATIONE INDICIS.

Feria V. die 9 Septembris, 1897.

DECRETUM.

Damnantur opera:

GAETANO NEGRI — Rumori Mondani. — Milano, Ulrico Hoepli, 1894.

—Segni dei tempi.—Profili e Bozzetti letterarii. Milano, Ulrico Hoepli editore, 1897.

—Meditazioni vagabonde.—Saggi critici. Milano, Ulrico Hoepli editore, 1897.

Histoire de France à l'usage des écoles primaires et des classes élémentaires des lycées et collèges par MM. F. A. AULARD, professeur à la faculté des lettres de Paris et A. DEBIDOUR, doyen de la faculté des lettres de Nancy, Paris, 1895.

Quibus Sanctissimo Domino Nostro LEONI PAPAE XIII. per me infrascriptum S. I. C. a Secretis relatis, SANCTITAS SUA Decretum probavit et promulgari praecepit. In quorum fidem, etc.

Datum Romae die 10 Septembris, 1897.

† ANDREAS *Card.* STEINHUBER, *Praefectus.*

L. ✠ S. Fr. MARCOLINUS CICOGNANI, O. P. *a Secretis.*

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OFFICIAL "TESTIMONIUM PAUPERTATIS" FOR THE LAMBETH CONFERENCE

BY ONE OF ITS MEMBERS.

When the Rev. Dr. Luke Rivington, in his recent article on the Lambeth Conference (see AMERICAN ECCL. REVIEW, Nov., pag. 504 ff.), stated that the salient feature of the position assumed by the "Bishops of the Holy Catholic Church in full communion with the Church of England," is really indicated by the title "which ties these bishops, however loosely, to communion with the Church of England, whilst she is herself tied to nobody, except the State," he formulated a just estimate of the Anglican position. As evidence of this fact we have the confession of a prominent American bishop of the Episcopal Church, who, as member, has attended all the Lambeth Conferences since their first organization, and as a leader in his church speaks with authority.

The Rt. Rev. Doctor Seymour, Episcopalian Bishop of Springfield, Ohio, at the conclusion of a recent synod in his diocese, delivered an address[1] to the assembled clergy, on "the Lambeth Conference in its relation to the organization of the Anglican Church."

In this address the Bishop briefly sketches the purpose and scope of the Lambeth Conference as a means of establishing a permanent "central consultative body" in matters

1 Published in the *Daily Illinois State Register*, December 9, 1897.

relating to the doctrine and discipline of the Anglican Church. This idea the Bishop repudiates in language at once strong and temperate. (The italics throughout are ours.)

"The creation of a 'central consultative body' is doubtless very desirable for the Church of England and her daughters, the colonial churches, but it is not needed by us, and if it were, the Lambeth Conference is *not competent to call into being any such institution.*

. . . . . .

"A stream cannot rise above its fountain, and the attempt to organize the Anglican Communion by the Lambeth Conference in the creation of apparently innocent institutions or machinery such as a 'central consultative body' or a 'tribunal of reference,' is an exhibition of a purely voluntary gathering of men, unconsciously to themselves clothing themselves with a representative character, and entering upon a course of quasi-legislation invested with august moral authority for the benefit of those whom they do not represent."

Bishop Seymour then goes on to show how the attempts made by the late Lambeth Conference in the direction of organizing the Anglican communion were generated by the civil status of the Church of England:

"This association is centuries old, and the English people have grown in course of generations very naturally to regard it as a part and a large part of their national inheritance. 'The establishment,' as it is called, has roots, and these are deep down in the hearts of churchmen so that they may be said to be wedded to its traditions.

"The bare thought of any prelate taking the precedence of the Archbishops of Canterbury and York would fill the average Englishman's mind with horror. It is a question whether he could be brought to allow that any such thing could be possible. This being so, we are at once confronted with the difficulty that we must have for our president and chief officers in these newly created bodies, or in any organization of the Anglican communion as things now are, *representatives of the British crown first, and of the English Church afterwards.*

"When such an institution is proposed to us," continues the bishop, "in which the Archbishops of England and the Bishop of

London must be the leading spirits, we have an undoubted right *to inquire as to the source whence our spiritual rulers came. And the reply is: from the crown of Great Britain.* Then we have an equally undoubted right to inquire further, is this appointing power necessarily loyal to Christ and His Church? Can the state force upon the church her nominees, irrespective of their faith and morals? The answer must be, she has done so, and the see of Canterbury is not wanting in examples to justify the answer. The threat of 'praemunire' was used not fifty years ago with effect upon a reluctant dean and chapter. It may be again. The history of the past few years of privy council decisions and of crown appointments should make us hesitate to enter into organic alliance with parties who must be our rulers, who owe their nomination, equivalent to appointment, to a civil power irresponsible to anybody or anything save public opinion. How lightly public opinion weighs with the appointing power to-day is conspicuously shown in the confirmation of its nominees to the mitre, who are forced upon the sees in the face of protests, which are first openly challenged, and when made are then as openly refused a hearing.

"It may in a word be said that when the crown has made a nomination no earthly power can successfully interpose to prevent the completion of the act in the consecration of the bishop designated. It may be said, and it probably will be said, that unsavory and unsuitable nominations are not likely to be made. As touching moral character, we fully believe that this is true; but as regards the faith, we are by no means confident. At all events we are not sure that we can trust an irresponsible civil power, which has at its command the means to crush out opposition and compel obedience, and which will always have on its side the support of the heterogeneous multitude, which is agreed in only a few things, of which the chief is hatred of the Church of God."

Whilst the Bishop bears witness to the calmness and sobriety of the deliberations at the Lambeth Conferences held since 1867, he at the same time gives it the testimonial of weakness as a deliberating body on the very topics of faith and morals which it proposes to stand for.

"We enjoyed the privilege through uninterrupted health of attending all the sessions of the Lambeth Conference from its beginning to its close, and we also attended all the meetings of all the

committees at which it was possible for us to be present, and for calmness and sobriety of manner and language throughout this assembly can fairly claim the preëminence in our experience.

"We may venture to say that what we would call the weakness of the conference was not entirely its fault, because it has no power to help itself. The scheme or programme of subjects for discussion was drawn up and imposed upon it to the exclusion of all else, and the conference was compelled to keep within these prescribed limits. No bishop, so far as we know, had the most distant desire to introduce any question which savored of party or raised any issue, which would be called local or sectional, but there were scores of bishops, if we mistake not, who felt humiliated and distressed at the melancholy fact, that when nearly two hundred bishops of our communion were together in conference for a month, they were not allowed to say one word of rebuke to those in high places as well as low in our communion, who deny the fundamental verities of the faith as summed up in the creed of Christendom, and relegate a large part of God's word to the mist of fable, and called for a statement of the articles of our belief and an expurgated Bible.

"It was a pain and grief to many that an assembly of bishops who are by virtue of their office the custodians of faith and morals could meet in conference and adjourn with only the slightest word, which by indirection could reach one of the most frightful evils of our time, divorce, which is creeping in and on the Church until it has affected with its contagion and disgrace the most aristocratic ranks of the laity, and not only stained the surplices of priests, but soiled and deeply soiled the lawn of bishops.

"Here on the two subjects, faith and morals, we being the judge, the conference was weak. The Lambeth Conference should have spoken out with trumpet notes affirming the faith once delivered to the saints, and proclaimed with equally decisive tones in the language of Saint John the Baptist to all divorced people who have entered into new and unhallowed alliances, 'it is not lawful for you to do as you have done.'"

Surely a stronger *testimonium paupertatis* could not be given to the Anglican Church in her efforts at organization, than this which comes from an official representative not only of the Lambeth Conferences but of the Episcopalian Church in the United States. The old argument always

returns in one form or another; as Mr. Ragey puts it from the French point of view: "Between the Catholic Church and the Church of England there is this little difference: the Anglican Church has no head, no chief able to demand and obtain obedience in religious matters, whereas the Catholic Church has the Bishop of Rome, whom for nearly nineteen centuries Catholics have not ceased to regard as the successor of Peter and Vicar of Jesus Christ." (*Le Correspondant*, Paris, August 10, 1897.)

THE ASSOCIATION OF THE PROPAGATION OF THE FAITH.

We have already directed attention to the expressed wish of the Holy Father that the excellent work for the Propagation of the Faith be taken up by the Church in the United States. It is a fact not generally known, and certainly not sufficiently appreciated, that numerous missions and charitable institutes especially in the South and West of America have been for many years supported by annual alms from France through the Association of the Propagation of the Faith, and whilst Catholics in the United States have from time to time made some contributions to the funds of the French Society, the Church here has received a much larger share in return.

In view of these facts the Archbishops of the United States, at their recent general meeting in Washington, October 21, 1897, unanimously adopted the following resolutions:

1.—That a notice on the object and organization of the Association for the Propagation of the Faith be sent, by the care of the Association, to all the bishops, pastors and religious communities in the country.

2.—That the Rt. Rev. Bishops be pleased to issue a circular commending the work to the zeal of the pastors and the charity of the faithful.

3.—That a diocesan director, or a diocesan committee, as the case may be, be appointed in each diocese, and his name entered in the Directory.

His Eminence Cardinal Gibbons subsequently addressed a letter to the clergy of his Diocese, in which he commended the work to their special care. At the same time he appointed the Revd. Henry Granjon, D.D., of St. Mary's Seminary, Baltimore, who holds the office of Assistant General Director of the Association in the United States, to act as Diocesan Director for the Archdiocese of Baltimore.

The other Prelates in the United States will no doubt adopt a similar course.

We subjoin a Summary of the Privileges accorded to priests who take active part in the work of the Association:

SPECIAL FAVORS GRANTED TO ECCLESIASTICAL BENEFACTORS OF THE ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

I. To every priest who shall be charged in any parish or establishment to collect alms for the Association for the Propagation of the Faith, or who, either from his own resources or otherwise, shall contribute to the funds of the Association a sum equal to the subscription of an entire band of ten:

1st. *The favor of the privileged altar three times a week.*

2d. *The power to apply the following indulgences:—*

To the faithful at the hour of death, a plenary indulgence; to beads or rosaries, crosses, crucifixes, pictures, statues and medals, the Apostolic Indulgences; to beads, the Brigittine Indulgences.

3d. *The faculty of attaching to crucifixes the Indulgences of the Way of the Cross.*

II.—To every priest who is a member of a committee, appointed to watch over the interests of the work:

To every other priest who in the course of the year shall pay to the account of the association a sum equal at least to the amount of one thousand subscriptions ($600.00) from whatever source derived:

1st. *The same favors enjoyed by priests in the preceding category.*

2d. *The favor of the privileged altar five times a week personally.*

3d. *The power to bless crosses with the Indulgences of the Way of the Cross, and, moreover, the power to invest with the Seraphic cord and scapular, and to impart all the Indulgences and privileges granted to such investiture by the Sovereign Pontiffs.*

4th. *The power to bless, and invest the faithful with, the scapulars of Mt. Carmel, the Immaculate Conception, and the Passion of our Lord.*

In case the collection of the special subscriptions should be for the moment incomplete, His Holiness prolongs the privileges of the priest who shall have brought in the entire amount the preceding year, up to the current account.

III.—Every priest who shall contribute once for all out of his private resources, a sum representing the amount of one thousand subscriptions, shall enjoy, during his life, the favors granted to the priests who are members of a committee.

These Indulgences are subject to the approbation of the Ordinary.

See the *Annals*, vol. xiv., p. 72; vol. xxix., p. 221, and vol. xxxv., p. 65, for the conditions and explanations of these special favors.

THE PROBLEM OF CRIME AND HEREDITY.

The recent articles in this REVIEW in which Dr. Barry criticises Professor Cesare Lombroso's theories regarding the causes and the suppression of crime, have elicited the approbation of two of the chief medical experts in London on the subject of insanity and heredity to whom they were submitted. We intend, therefore, that the discussion be continued in these pages. It is expected that our clergy will take a decided interest in the issue, not only because the clear understanding of it is of much assistance in the minis-

try of reform and education, to which we are devoted, but also because priests who are engaged in the pastoral care have of all men the best opportunities to observe and test the truth of the various theories put forth regarding the matter by physiologists.

In the meantime, that we might preserve the practical character of the discussion, we have invited the well-known Commendatore Bartolo Longo to contribute some articles from the Catholic point of view on the subject of educational reformation of criminals. Signor Longo, whom the Holy Father honored some time ago with the title of Chevalier Commander of the Order of St. Gregory the Great, is the founder and director of a large institution in Italy (Valle di Pompeii), where the children of convicted criminals are sheltered and educated. Both he and the Countess Fusco, his wife, have for years devoted themselves on the principle of Christian charity to the task of reclaiming the outcast offspring of vicious and criminal parents. As in the case of Sig. Longo the virtue of Christian philanthropy is joined to a high degree of education and rare practical judgment, his observations on the matter of hereditary tendency in the children of criminals will prove of great value. The actual success of Signor Longo's reform system has been recognized by the authorities in Italy, and not long ago public testimony was borne to the signal results achieved by the great Catholic philanthropist. We repeat the words of a legal functionary whose tribute was embodied in the official report of the civil court: "The rescue institution of Pompeii has become, under the wise management of Signor Longo, a model reformatory, not only for our own Italy, but for the world; it stands forth conspicuously as one of the most remarkable social enterprises of beneficence and educational reform."

Professor Lombroso writes in the current numbers of the *North American Review* on the causes which account for the increase of homicide in America. We expect to note his conclusions in connection with the subject of criminal reform.

SOME ROMAN DECISIONS CONCERNING EPISCOPAL FACULTIES.

I. The Holy See has recently made some changes in the formulas containing the faculties communicated to bishops.

Thus, formerly the bishop had the power to subdelegate the faculties under formulas D and E "suis *Vicariis Generalibus* quoties *ultra diem a propria residentia* abesse *debeat.*" But now he can subdelegate these faculties "*suo Vicario generali*, quoties absit a *residentia* vel *legitime sit impeditus.*"

This change seemed to furnish no solid reason for maintaining that several Vicars General could be subdelegated instead of one. (Cfr. Putzer: *Comment. in Facultates Apost.* n. 229.)

According to a declaration, however, of the S. C. de Propag. Fide, Dec. 22, 1896, only one Vicar General can be subdelegated, with the understanding however that, if it appear convenient on account of the too great distance of the Vicar General, the Bishop can appoint a priest, residing in the episcopal city and employed in the chancellor's office, as a Vicar General in matrimonial cases, and subdelegate these faculties exclusively to him and to no other Vicar General. An Officialis or Vicarius Generalis in Matrimonialibus has been recognized as existing "de jure" by the S. Poenitentiaria as early as June 17, 1852. (Cfr. Feije, de imped. matr. ed. 4, n. 633, c.)

II. It has been decided by the S. Cong. S. Off., Jan. 29, 1896, that the "Facultas dispensandi super defectu unius anni" in the ordination of priests applies validly also to Regulars. According to an earlier declaration (vide *Collectanea S. C. de Propag. Fide*, n. 1172) the Regulars had no claim to this faculty, unless they enjoyed a special privilege.

III. In regard to the "facultas cumulandi," the recent teaching of Theologians and Canonists was confirmed, and the declaration of great importance given, that on the occurrence in the same case of a public impediment with a secret (fori interni) one, there is not required a special facultas cumulandi.—From this decision the *Monitore ecclesiastico* derives the lawful conclusion, that this

facultas is not necessary, if in the same case meet two or more secret impediments.

J. P.

NOTA.—All the Decrees, to which reference is here made, will be found in the *Analecta* of the present issue of the ECCL. REVIEW.

THE N. IN THE PRAYER "A CUNCTIS."

Qu. In the prayer of the Mass "A Cunctis," where the church is not dedicated to a saint, what name, if any, should be inserted in the place marked N?

Resp. No name at all.

THE ROSARY BEFORE THE BL. SACRAMENT EXPOSED.

Qu. Do the rubrics permit the recitation of the Rosary and Litany whilst the Bl. Sacrament is exposed for Benediction without a veil before it?

Resp. Yes. The Pontifical Letter prescribing the October devotions plainly states that this should be done. (Cf. AMERICAN ECCLESIASTICAL REVIEW, Vol. i., p. 351; Vol. iii., p. 307, et seq.)

REPAIRING THE SACRED VESSELS.

Qu. When the sacred vessels of the altar, such as the chalice, ciborium, lunula, paten, etc., are broken or need regilding, may they be entrusted to any mechanic—even non-Catholic—for mending, or is there any special precaution to be observed by way of formal desecration, etc. Must they be reconsecrated by the bishop after mending? A neighboring pastor tells me that he sends his chalices to New York to a Catholic firm which attends to the matter.

But that involves extra expense and delay which in the case of a poor country priest like myself is a question of importance, for I have only one chalice for daily use and live 400 miles from New York. If the repairing could be lawfully done in my own town, or in a neighboring city—even our own episcopal city—it would be a great convenience.

Resp. As a rule there are in the different episcopal cities, goldsmiths specially authorized by the Ordinary to handle, for the purpose of repairing, the sacred vessels. This, however, is not essential and serves only as a guarantee of reverence and accurate workmanship. The vessels are desecrated by the fact that they are broken, regilt and the like; hence, those that need consecration originally—such as the chalice—must be reconsecrated. Others are blessed, but this is not prescribed, as the actual use of the vessel in the sacred service supplies the benediction. In cases of necessity any honorable goldsmith may be employed to mend these vessels.

THE PRIESTLY ROBE.

Qu. I have a little congregation, rather poor in earthly goods, and possess only two albs for the service of Mass. Some time ago, noticing that one of them was soiled I looked for the other, but found that it had been taken away by a lady who attends to the linen of the altar and sacristy. In course of conversation about the matter she said: "Father, I have taken the liberty of changing the lace border of this alb; the one attached to it now is more costly than the old one which suited the pattern of a tidy and curtains in our parlor; so I took it off thinking you would not object if I substituted this new one." I told her that I did not object to the pattern or lace, but I felt a decided repugnance to allow the laces which had been used in the service of the altar to be devoted to profane purposes, however honorable in themselves. At the same time I do not know that there is any positive law forbidding such use, for the sale of sacred vessels and costly altar robes to meet the needs of the poor is of historic record in the early Church.

Should I have prevented this piece of feminine vanity at the risk of giving offense?

Resp. Yes. The matter does not admit of much arguing. The reason is simply a question of reverence. A venerable American priest (Father Clarence Walworth) has beautifully put it in form of a poem, which, as it will cover this and all similar cases and may not be generally known, we take the liberty of giving in full. The title is

THE PRIESTLY ROBE.[1]

I.

Touch it lightly, or not at all.
Let it not fall!
Let not a fabric so august
Trail in the dust!
'Tis a costly thing,
Woven by love in suffering.
'Twas Jesus' parting gift to men.
When the Lord rose to heaven again,
His latest breathing fell on it,
And left a sacred spell on it.
A mystery hides within its folds.
Quickened by sacramental breath,
It holds
The power of life and death.
Would you sully it? Would you rend it?
Is there a Christian would not defend it—
A robe so costly and so rare,
So wonderfully rare?
Woe to the hand profane,
Woe to the heart ungracious,
Woe to the tongue unheeding,
Would dare to cast a stain
On a vestment made so precious
By such costly bleeding!

1 *Lyra Hieratica.* New York: Benziger Bros.

II.

I know this robe and its history,
And what strange virtue goeth forth
From its hem to bless the earth ;
And I adore the mystery
That gives it grace,
In Jesus' name, to soothe and heal.
With more than human tenderness
I prize the priestly order ;
And, while with reverent knee I kneel,
I do not see beneath the border
Frail feet of clay,
But seek to find, if so I may,
By feeling,
Some gracious thread which will convey
To my sore spirit healing.
Vicars of Christ! deem me not rude,
If nearer than is wont I press me ;
But turn and bless me
Amid the kneeling multitude.

THE CROSSES OF THE VIA CRUCIS.

Qu. I have a set of Stations in relief, soon to be erected. As the wooden crosses are not visible, but are fastened on the backs of crosses made of some composition, would you kindly tell me whether or not this is sufficient. And secondly, is it permissible to place the fourteen crosses on a table, the Sanctuary, for instance, and bless them altogether, and afterwards attach them to the several Stations?

Resp. The crosses must be of *wood* (in order to observe the symbolic reference to the *lignum crucis*), and so placed as to be *ordinarily* visible to those who perform the stations. (*Decr. Auth.*, n. 442 ; Beringer's *Abl.*, edit. xi., pag. 274.)

The blessing of the crosses may take place *before* they are put up or attached to the pictures of the fourteen stations : but the entire ceremony must be performed in the church or chapel where the stations are being erected ; that is to say,

the priest must be (morally speaking) in the church or chapel of the *Via Crucis* whilst performing the blessing. It would, we believe, suffice for the validity of the erection to bless the crosses in the sacristy, which is part of the church, before putting them up, since the practice in cloistered communities of nuns permits the priest to bless the stations at the grille without actually entering the chapel in which they are to be placed. (Cf. Beringer, l. c., pag. 275.)

POPULARITY OF ST. JULES AMONG THE FRENCH.

Qu. The partiality which French people everywhere have for the baptismal name "Jules" is quite well known. A large proportion of men prominent in art, letters and politics bear that name. Anxious to find who the national Saint is, to whom this preference is accorded, I looked in vain in Butler's *Lives of the Saints*. He mentions three by the name of Julius, and six others named Julian (which I presume corresponds rather to the French "Julien"), but none of them is so notably connected with the religious history of France, as to deserve being called a national patron. Moreover, one does not hear of any churches or shrines in honor of St. Jules, like those of St. Denis, St. Cloud, St. Louis, St. Clotilde and others, who are easily recognized as patrons of the nation. What is the explanation of this? Who is the St. Jules of the French? When is his feast? Why has he no churches dedicated to him?

Resp. According to the various recognized martyrologies there are *forty-six* saints by the name of Julius. Most of these belong to the martyrs of the early Church in Africa. They are distinct from saints of the name Julianus, of whom Stadler mentions 106 canonized, and three beatified. The most celebrated Saint who bears the name Julius (Jules) is one of the early Pontiffs of Rome, thirty-fifth successor of St. Peter. He sustained St. Athanasius in his struggles against the Arians, and established the right of appeal to Rome by fixed legislation. His relics repose under the main altar of S. Maria (Trastevere) in Rome. His feast is celebrated on April 12th. He is the patron of various labor corporations in Italy and France, notably the night-men of Paris (See *Pet. Bollandistes*, Suppl. i., pag. 610.)

The inhabitants of the Borromeo islands in the Lago Maggiore (Lombardy), which Napoleon made part of the Cisalpine republic, have a great devotion to two brothers, SS. Jules et Julien, who appear to have first evangelized the region and built churches there, under Theodosius. One of the Islands is called "San Giulio." The feast falls on January 31st, the same day as that of St. Francis de Sales.

These are the two saints of the name Jules who are particularly known and honored in various parts of France. But the fact does not altogether account for the frequency of the name; this has another source. The student of recent French history will probably notice that the name occurs principally among the generation of men born under the second Bonaparte dynasty. Its popularity is due rather to the patriotic sentiment which identified the first Napoleon with the genius and energy of the Roman dictator Cajus Julius Caesar. Before his banishment to Elba, Napoleon I. had been called the modern Julius Caesar, and when thirty-five years later the younger Bonaparte planned the restoration of the Napoleonic dynasty he used the magic of the French Caesar's name to recall the glory of the old empire, and to rouse the enthusiasm of *la grande nation* in his own behalf. When later on, in 1865, the tide of discontent was gaining ground against his administration, he published a life of Julius Caesar (La vie de César), which became a classic in the French schools, and in it the Emperor of France was pictured under the figure of the Roman hero. The name of Julius thus became to France what Herman (Arminius) was to Germany, and Arthur or Edward to England, a shibboleth of patriotic devotion.

However, the Napoleonic era has also produced among its heroes who bear the patriotic name of Jules some confessors of the faith, such as Père Jules Tuffier, one of the martyrs of the Commune in 1871, and mentioned by the Pet. Bollandistes on the 25th of May.

To Americans who bear the name of Jules, it may be interesting to know that one of the Jesuit missionaries martyred for the faith by the Indians in Mexico in 1632, was Père

Jules (Pasqualès). His feast is commemorated by the Mexicans on the first day of February, together with that of Père Emmanuel Martinez, Martyr.

THE JESUITS AND THE EDUCATED CLASSES AMONG THE HINDUS.

A correspondent from India writes us an account of the work done by the Jesuit Fathers in behalf of the educated classes among the Hindus. The Rev. F. Bartoli, S.J., professor at the College of St. Aloysius in Mangalore, recently gave a series of lectures on the evidences of natural religion. The *syllabus* before us is quite elaborate, and contains among other special topics the following: The Primitive Religion of Mankind—God a Personal Being—Origin of the Universe—The Nature of Man—Man's Final Destiny—Divine Providence. The philosophical manner in which these subjects are treated gives evidence of the high intellectual capacity of the people to whom they are addressed.

To the ordinary inquirer it may appear singular that the almost uninterrupted missionary labors of about three hundred years should not have produced any better results than are shown by the religious census of the country. Of 277,290,736 inhabitants only 1,925,992 are Catholics; that is to say a proportion of one to one hundred and forty-five. This compares rather unfavorably with the wondrous strides made by the Church in the early days of Christian Europe and America. But there is a reason for this difference which may be found in the local conditions of India. Here the vagaries of Mahometanism have enthralled the imaginative minds of the people; untrammeled speculative philosophy, pantheism, such doctrines as the transmigration of souls have completely charmed and, in a manner, benumbed the Hindu mind, so that it is difficult to gain access for the light of the Gospel.

Father Bartoli has met this difficulty in a practical way. After having studied the favorite theories of the Hindus he has invited the better educated amongst them to hear the other side. This has given him an opportunity of setting

before them the contradictions and fallacies of their pagan philosophy, and of placing before them in the proper light the teachings of right reason under the guidance of revelation. These lectures cannot fail to advance the gradual awakening to religious enthusiasm in India, and to give it a right direction. It is to be hoped that the example of the learned Jesuit may find able followers, whose intelligent efforts may happily recall the times when the persuasive eloquence of St. Francis Xavier, of the Blessed Aquaviva and of the saintly Robert De Nobili led numerous souls into the one fold of the True Shepherd.

At present there are 2,395 priests, of whom 1,599 are natives, administering to the spiritual needs of Catholics in India and Ceylon. One-third of this number, however, are working in the Archdiocese of Goa, where there is one priest to about 400 Catholics. The ecclesiastical seminaries number 32 with 926 students. The religious communities, especially of women, are rapidly growing, and with them the number of schools. The outlook is especially cheering in Ceylon, where the proportion of Catholics to the general population is one to seventeen (in India it is one to one hundred and forty-five). The Catholic schools in Ceylon are attended by 28,000 children. In the Archdiocese of Colombo the proportion of Catholics is still greater, that is, one to six, with a corresponding strength in Catholic activity.

VESPERS OF THE VOTIVE OFFICE WHEN A SEMIDOUBLE PRECEDES OR FOLLOWS.

Qu. Last year the Ordo (Pustet) repeatedly assigned Vespers *de sequenti* when a semidouble feast followed one of the privileged votive offices. This I thought was wrong, since the votive offices granted in 1883 rank as semidoubles and the decree of concession expressly states: "Si die praecedenti aut sequenti occurrat Officium aliud quodcumque novem lectionum, Vesperae Officii Votivi occurrentis ordinandae erunt juxta rubricam de *Concurrentia Officii.*" According to this rubric the vespers of the votive office concurring with a semidouble should be *a capitulo de sequenti.*

Now I take up the Baltimore Ordo and I find the same arrangement as in the Pustet Ordo of last year. In the *Monita* (pp. xix.) I read: "Officium votivum in concursu cedit cuilibet festo semiduplici." But there is no authority given for the statement. Is this correct? I doubt it.

Resp. The Pustet Ordo was correct, as is also the Baltimore Ordo. The case is one of exception, and the authority might have been stated by the compiler of the *Monita*, since he does so in other cases. It is as follows: "Festo semiduplici et officio quocumque votivo concurrentibus quomodo ordinantur Vesperae? *Resp.* Vesperae de festo cum commemoratione officii votivi cujuscumque sit dignitatis; festi enim ratio praevalet." (Congr. SS. Sacr. 30 Nov. 1895, ad 2 quaest. II.). Ex *Ephemerid. Liturg.* 1896, pag. 110.

RECENT DECISIONS OF THE ROMAN CONGREGATIONS.

In the *Analecta* of this number will be found the text of the following Roman Decisions:

1. *S. C. Propaganda:* Members of the Greek Church may during their stay in the United States, and whilst under the jurisdiction of Latin bishops conform to the Latin rite. If they return to their native country they must also return to their own (Greek) rite. If they settle in the United States, and wish to join the Latin Church permanently, they require in each case the permission of the Holy See.

The Metropolitan of each province shall appoint a priest (Ruthenian, if possible, and unmarried) who is to exercise special care over the Ruthenian clergy and people of the province, subject to the jurisdiction of the Ordinary of their respective dioceses. (See Decree, pag. 66.)

2. *C. S. Officii:* The words of the Constitution of Pius IX. (*Apostolicae Sedis*), "*communicantes cum excommunicato nominatim a Papa in crimine criminoso, ei scilicet impendendo*, etc., do not apply to those who are excommunicated by decrees of the S. Congregations. (See *Decree*, pag. 67.)

3. Confessors may directly absolve from censures reserved

to the Pope (*servatis servandis*), when the delay of absolution would cause the penitent hardship. (See *Respons.* pag. 69.)

4. Special precautions are to be observed in the denunciation of *causae sollicitationis*. (See *Instr.*, page 70.)

5. *S. C. Indulg.* : The indulgences of the First Friday may be gained by all the faithful, even if not members of the Confraternity of the Sacred Heart. Partial indulgences for the succeeding Fridays. (See *Decree*, page 75.)

6. *S. C. Rituum* : Answers to *Dubia* regarding the consecration of a church and altar. (See *Resp.*, page 74.)

FORTITER IN RE, SUAVITER IN MODO.

Qu. Can you tell me who is the author of the expression *fortiter in re et suaviter in modo?*

Resp. Whether the phrase is to be found in any classical author in the precise form given above (which is the one in common use) we cannot say. P. Aquaviva, the fourth General of the Jesuits, in his "Industriae ad curandos animae morbos" (Venice 1606), where he speaks of the manner of governing in the Society, has the following: *Fortes in fine assequendo et suaves in modo assequendi simus*, which is commonly supposed to have been condensed into the above maxim.

THE "DICTA SANCTI PATRICII."

Qu. What are the *Dicta S. Patricii*, and where can I find them?

Resp. The so-called *Dicta S. Patricii* constitute a part of an ancient and very valuable Codex—called the "Book of Armagh"—preserved in the library of Trinity College, Dublin. At the end of a fragmentary biography of St. Patrick, written by a certain Muirchu Maccu Machtheni, are to be found the "sayings" of the Saint. The Codex itself dates back to the year 806 (807), and is the work of a monk Ferdomnach who wrote it "dictante Torbach herede Patricii."

A critical edition of this celebrated work was published by the learned Jesuit, Edmund Hogan, at Brussels, in 1884, under the title: *Documenta de S. Patricio Hibernorum apostolo ex libro Armacano* (edita).

BOOK REVIEW.

PHILOSOPHIA LACENSIS: Institutiones Psychologiae, auctore Tilm. Pesch, S.J. P. I. Liber II. (Vol. ii., totius operis.) Herder: Friburgi, St. Louis, Mo. 1897. Pp. xiv., 421, 8°. Pr. $1.80.

Following the well-established lines of the neo-scholastic philosophy, Fr. Pesch divides his course of Psychology into two main parts. To the first he assigns the principle of life—the *anima*—in living organisms generally—plant, animal, man; to the second, the special functions of the intellectual life in man. The first part he calls *physical* or *natural psychology*, answering to what is sometimes termed *biological psychology* and *philosophical biology*. To the second part, *metaphysical psychology*, or *pneumatology*, he gives the appellation, *anthropological psychology*.

The method adopted throughout is the Aristotelian or analytico-synthetic. Consequently the first part of the course falls into two divisions. The analytical or mainly inductive portion, dealing with the phenomena and the root-principle of life, was set forth in the first volume of these Institutes. The data therein laid down are subjected in the present, second, volume to a thoroughly synthetic or deductive treatment. Accordingly we here find a copious interpretation of vital phenomena in general, as the manifestation and complement of their proximate sources or principles to the vital powers. The "faculty hypothesis," over which the maligners of the "old psychology" are wont to grow merry, is given its true meaning and vindication, the so-called "faculties" being studies in relation to their essential root, to one another and to their conatural operations (1–59). These general considerations lead on to a treatment of the general and special functions that comprise the vegetative life in all organisms; and thence in turn to a discussion of sentient life in the brute and in man. With this latter subject by far the major part of the volume is concerned. The general principles involved in all cognition, including herein sensation, are

very thoroughly elaborated (94–180), and each of the five external and of the four internal senses carefully examined (180–304).

A satisfactory section is allotted to sentient appetency (304-344), another to animal locomotion (344-356), another to the localization of cerebral functions (356-366.) The volume comes to a close with the treatment of psychical dispositions and alterations, amongst which are included the phenomena of sleep and dreams, insanity and hypnotism (367-421.)

Such are the general lines of the work. For three classes of students it possesses special interest and importance. First, for those who have derived their knowledge of psychology from the ordinary manuals, and have never had the advantage of seeing its content fully expanded and placed in relation to the so-called "new psychology" of to-day. Too often such students get their minds confined within the narrow grooves of the compendia and they appeal to the crystallized formulae as though these offered solutions of problems old and new, which in fact they do but conceal and multiply. For such the large and free spirit in which the subjects of organic psychology are here handled, the bringing of the scholastic positions into relation with the newest speculation will have a broadening effect.

Secondly, there are those who without a thorough insight into the "old psychology" have read something of the new and caught by the novelty and high promise of the latter have grown weak in their trust in the former. How much of the older teaching must be abandoned? Is the traditional classification of the external senses still tenable? Can or should one continue to hold to the doctrine of various internal senses? Has the familiar theory of the school concerning *species sensibiles* been exploded? What place is there in the scholastic psychology for modern research on the quantity, quality, reaction time, etc., of sensation? Questions such as these without, perhaps, any satisfactory answers, naturally suggest themselves to the minds of students not well grounded in the traditional psychology and but superficially informed in the recent physiological psychology. To such students Fr. Pesch's work should especially appeal. Careful reading of its well-ordered contents will show that, aside from minor details in the pure physiology of organic life, there is practically nothing in the scholastic psychology that it is necessary or desirable to abandon, and that whatever recent experimentation has discovered regarding the phenomena of sensation, adjusts itself admirably to that psychology—indeed, that whatever is true in the

new is just that which the elder teaching needed to illustrate its principles and to fill up and round off its more abstract and fundamental system of truths.

Thirdly, the work should be particularly welcome to the thoroughly informed student of scholastic psychology who is truly interested in that feature of his science at which we have just hinted, viz., the filling out and perfecting of its system. Hitherto it must be confessed there has been little or no development in the psychology taught in our schools. Writers of works on the subject, especially in Latin, have been content to repeat unceasingly the same old theses, the identical arguments, objections, solutions and distinctions. Several authors such as Dr. Gutberlet, in German, and the Abbé Farges, in French, have seen the necessity of adapting the scholastic psychology to modern exigencies, not by minimizing or mutilating anything of its proven contents, but by translating its phrases into forms understood at the present time, and by illustrating and expanding its body of truths in the only way and direction in which this is possible, viz., as regards the origin and development of sense-cognition. The trend of the "new psychology" may be and doubtless is as a fact, materialistic, but the tendency springs from the animus of the workers in the science, not from the science itself. The surest way of saving those who are interested in the latter from inhaling the spirit of the former, is by Catholic psychologists assimilating whatever is true and useful in the new to the solid content of the old, and thus giving to the student a system harmoniously developed and complete. Father Pesch deserves the congratulation as well as the gratitude of Catholic students for being one of the first to effect this adaptation and development of the neo-scholastic psychology. His scope does not require him to enter very extensively into the methods and results of recent psycho-physical investigation, but he is careful to indicate the points of contact between the latter and his own science, to weigh justly the modern psychological theories, and to assimilate much of what is true and of value therein. All this he has done with that breadth of treatment, that precision of statement, and that smoothness of style which have given his other works in the *Cursus Lacensis* so high a rank in the literature of its class.

The present volume completes the first grand division of psychology—the organic side of its subject. In the next volume, higher or metaphysical psychology will be presented.

F. P. SIEGFRIED.

RESPONSES FOR DIVINE SERVICE in the Catholic Church, in Different Keys: Compiled and Arranged by School Sisters of Notre Dame, Milwaukee, Wis. Joseph Flanner, 211–215 Grand Ave., Milwaukee, Wis. Price, $2.00.

The title-page gives pretty fully the scope of this work. The eleven Solemn Prefaces, as well as the *Prefatio Communis* in the Ferial Tone (for Masses for the Dead, etc.), and the *Pater Noster* in both Solemn and Ferial Tones, Responses of Mass and Vespers, at the Episcopal Benediction, after *Te Deum*, and before and after Confirmation, make up the list of contents. The arrangements of the accompaniments in different keys should make the book very acceptable to such organists as find difficulty in improvising in the various keys; and should be before the eyes of those ill-trained organists who turn the sublime and tender simplicity of the Preface and the Pater Noster into a travesty of inappropriate musical fireworks or of unsuitable chord-relations; and, generally speaking, of unfelicitous accompaniment. The Sisters have done a good work —"multarum quidem vigiliarum"—as old Guidetti said of his splendid accomplishments in an analogous line; a work which they themselves would be also the first to acknowledge, with Guidetti, "nullius tamen ingenii" to the student of counterpoint. We congratulate them on the good work.

NOTES ON THE BAPTISTERY CHAPEL of St. John the Baptist, Church of St. Ignatius Loyola, New York. By John Prendergast, S.J. New York: Office of the Messenger of the Sacred Heart, W. 16th street. Pp. 117. Pr. 50 cents.

This is quite a unique publication, and deserves special notice as furnishing a variety of information to priests who may contemplate building baptisteries, or who are otherwise interested in the architecture, ornamentation and equipment of shrines dedicated to like purposes. We have here a detailed description of the highly artistic work in marble of dome, screen, pavement and altar, also of the style of font, lectern, and sacred vessels, which are magnificent specimens of decorative art, original in design and of splendid material and workmanship. There are six superb mosaic panels done in Venice from designs by English artists. Some of these

mosaics are reproduced in photogravure and give a good idea of the handsome effect produced by them.

But over and above the interesting description of decorative art work which is not likely to be found elsewhere in the United States, Father Prendergast gives a good deal of practical information as to the manner of selecting and placing such work. Moreover, he depicts in a somewhat novel and at the same time exceedingly charming style the majestic figure of St. John the Baptist. In doing so he manages to weave into the main features of the central image those peculiar colors of doctrine and devotion which impart living activity to the Saint and bring us near to him by an intelligent appreciation of the truths and mysteries with which he is associated in the Catholic mind. Bourdaloue, Bossuet, Cornelius a Lapide are made to furnish contributions of beautiful thoughts and expression to the work of Father Prendergast which thus obtains a more than local interest. "A little theology," as he says, "controversy, commentary, criticism, art, even preachment (alas!), all jostling each other unconventionally in a little guide-book;" it is the way in which most of us love to get our knowledge of useful things.

THE BOOK OF BOOKS: or, Divine Revelation from Three Standpoints. By Rev. J. W. Book, R.D. Cannelton, Indiana. Pp. 280. Pr. 30c.

Father Book's name is already quite well known among the clergy in America as that of a popular apologist with an amiably aggressive temper. His *Short Line to the Catholic Church* and the two volumes on *Secret Societies* and *Mixed Marriages* have done good service to the Catholic cause; and readers who enjoy the controversial style in which different characters are made to impersonate on the one hand the objections found in the Catholic religion by Protestants and infidels, and on the other hand the true teaching of the Church which serves as an answer to these difficulties, will receive this volume with pleasure. Its principal object is to vindicate the Catholic teaching regarding the Bible; and the author manages to do so in a good-natured discussion which he has with a Protestant minister and a liberal gentleman who believes in the supremacy of science and natural virtue. Father Book knows how to utilize his reading and incidentally directs attention to the better class of Catholic literature where the intelligent inquirer may find a solution of difficulties in religion.

OUTLINES OF JEWISH HISTORY from Abraham to Our Lord. By the Rev. Francis E. Gigot, SS., Prof. of S. Script. in St. John's Seminary. Boston: Benziger Bros. 1897. Pp. 384.

The theological student can hardly undertake a satisfactory exegesis of the Sacred Text without a previous knowledge of the history of the people which became in the designs of God the principal recorder and, so to speak, the impersonation of that Text. The Bible does not everywhere explain itself. Many things can be understood properly only in the light of collateral tradition, with the aid of archeology and such other clues as are given us by recent criticism of the historical and philological school.

Fr. Gigot has endeavored to meet this requirement by a manual such as we did not till now possess, at least from the Catholic standpoint. It covers an important section of what is called the General Introduction to the Study of Sacred Scripture, to which in the present condition of biblical studies two years should be devoted, covering the basis and various methods of interpretation, the history of the people, and the history of the separate books.

The special merit of the work, apart from the fact that it furnishes a new and important medium by which Catholic students gain access to the treasures of Holy Writ, lies in its systematic division and in its accuracy of statement. Every teacher will understand the value of these qualities in a book which is primarily designed to serve as a text in class. Ordinary readers may think that the author goes at times too far in his endeavor to avoid being inexact. Thus he refrains altogether from assigning dates during the whole period of the monarchy which precedes the capture of Samaria, in 721 B. C., because the events cannot be dated with certainty, until the discrepancies in the chronology of the Books of Kings, Paralipomenon and the Assyrian monuments have been adjusted. It would, no doubt, proye helpful to the student to have this difficulty adverted to, for it is not so great as to discredit the facts to which it accidentally attaches and the mention of the proximate dates would be some aid to the memory, and facilitate a general survey of the historic grouping.

In statements not directly referable to the Sacred Text Fr. Gigot builds upon the authority of recognized sources, and the student is in no danger of being fed on antiquated diet in matters of critical history, etc. We trust the publisher will find it possible to add to

a next edition a few geographical charts, which would greatly increase the usefulness of this very useful book.

INSTITUTIONES PHILOSOPHIAE NATURALIS secundum principia S. Thomae Aquinatis, ad usum scholasticum accommodavit Tilmannus Pesch, S. J.—Editio altera.—Friburgi Brisg. : Herder. 1897. (St. Louis, Mo.) 2 vols. Pp. 444 and 406.

When twenty years ago Father Tilmann Pesch published his first volume of the *Institutiones* it was recognized at once as a weapon of true Thomistic temper which would do good service in combatting the errors and superficial methods of the so-called modern science. He justly repudiated the notion that the scholastic masters were deficient in a knowledge of nature and its operating causes, and he demonstrated the applicability of the time-honored principles of truth formulated by St. Thomas to the varying phenomena of the physical as of the moral world. In doing so he took account not only of the wisdom and observations of the men who had before him explained the manifold relations of true science as taught in the school of the Angelic Doctor,—men like Toletus, Suarez, Sylv. Maurus and others of equal acumen, but he likewise entered into the claims of recent science, analyzing its formulas and conclusions so as to separate fact from assumption, legitimate deduction from hypothesis. And adhering to the Aristotelian method "de omnibus rebus in contrarias partes disserendi," he opened the mind of the student to the weakness of Empiricism as a system of philosophy, and to its disastrous results when reduced to practice. He combatted the false applications of the atomic theory, the so-called corpuscular philosophy, the vagaries of monism, of dynamism which attributes energy to natural bodies "sine ullo cui inhaereant subjecto." For the rest he not only admitted but defended the so-called systema hylomorphicum, which in principle is that of the peripatetics.

All this has required hardly any change since first he wrote it, certainly none so far as the teaching of principles and of deductions therefrom is concerned. Here and there in this new edition the author has taken occasion to alter the form of expression so as to render his meaning more clear. The student of natural philosophy could hardly find a better guide to prepare him for reasonable defense in the present warfare of science against religion. In connection with this subject we are led to suggest that it would be

highly desirable to have in English a condensed presentation of the topics treated in Fr. Pesch's *Welträthsel*, which work is nothing else than a popular application of the *Institutiones* to the questions, both intellectual and social, which agitate modern society.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO ST. MATTHEW. With Critical Notes. By the Rev. A. Maas, S. J., Prof. at Woodstock College, Woodstock, Md. B. Herder. St. Louis, Mo.: 1897.

Not long ago we called attention to Dr. MacRory's critical edition in English of St. John's Gospel. It was an intelligent contribution to our biblical literature for which every student has reason to be grateful. Father Maas now publishes an exposition of the Gospel of St. Matthew in which he has gone far ahead of the learned Maynooth professor. The work of which we here merely announce the advance copy appeals at once to the scholar, whilst at the same time it preserves throughout a practical character which will make it an intelligible reference book on the subject of the First Gospel for every cleric and interested lay student. In the first place it is written in English, that is to say, both text and notes are in the vernacular. The annotations are of two kinds (distinguished by two forms of letter type), the one being purely technical and referring us to the sources and readings of the various text editions, the other being explanatory of the meaning of words and phrases used in the original. Only the broadest survey of the immense literature on the subject of the so-called higher criticism and textual interpretation could have enabled the author to produce the work as it is. We have no Catholic publication of its kind in our language, and it deserves the patronage of all earnest students and Bible readers, so as to ensure its continuation, that is of the remaining Gospels, on the lines begun. Herder who has undertaken the work has engaged the Riverside press to do the printing, and indeed there are few establishments in the country which could have produced the variations of type in Hebrew, Greek, etc., such as the notes require in order to satisfy the scholar. We trust Father Maas may find in the success of this volume the inducement to inaugurate a complete course of the sacred books in English, such as we have already in Latin and in French. It is probably too large a work for one man to complete, but he has given a splendid specimen of what we need and what may be done.

A more extensive review of the work will appear later in these pages.

DE VERA RELIGIONE. Praelectiones theologicae traditae in Collegio Maximo Lovaniensi, S.J., a Gust. Lahousse, S.J.—Lovanii: Car. Peeters. 1897. Pp. 520.

The non-Catholic world is steadily drifting in one of two directions: skepticism for those who love this life and pretend to justify that love; and Catholicism for those who are anxious to find some positive basis for a hope in the future life. The elements that fluctuate between these two issues are only short-lived and their proportion diminishes day by day because of the disintegrating nature of what has been termed Protestantism.

Under these circumstances it is of great importance that the student of theology be possessed of the logical power and the facts which make it clear to those whom he purposes to instruct, that the Catholic faith alone corresponds to that ideal of truth for which the soul, striving against sin, longs by the instinct of prevening grace.

P. Lahousse is already known to students of philosophy, and they will appreciate his exposition *De Vera Religione* all the more because in his *Praelectiones Metaphysicae* he has demonstrated the logical sense and the discriminating judgment which is so valuable a characteristic in the teacher of truth. It is indeed a rule which can hardly have any exceptions—that he who is not a good philosopher is an unreliable theologian.

P. Lahousse divides his subject according to the logical sequence of development—first, religion and revealed religion in general; then the Jewish revelation and the Christian Church. A final chapter is devoted to a history of religious professions in the East and West.

In his method of proving the authenticity and integrity of the written records which transmit to us the old and new revelations, the author follows the traditional method, although he takes cognizance of the more recent systems and theories, or what is called biblical criticism. The same may he said of his apologetic proofs regarding the direct and indirect testimony of Christ's divine mission. The modern mind is, we fancy, a little impatient of demonstrations which appeal to distinctions in the abstract or to mere analogy, and favors the new form of apologetics which, if less thorough, is somewhat more attractive than the scholastic types. We may assume that the Sacred Books have for their authors those whose names they bear, but we cannot prove it conclusively in all cases. Why then should we attempt to do so at the risk of seeming

disingenuous or weak in argument, since there is really no necessity of insisting, for instance, that the Pentateuch was actually and entirely written by Moses?

But it is needless to enter into details on this point. P. Lahousse treats his subject very clearly, gives the student everywhere accurate references, and leaves no question unanswered. This makes his work valuable both as a text-book for the class, and as a manual for individual study. It will be easy to digest the material in the several paragraphs for catechetical sermons, as the parts are so arranged as to give an easy survey of the foundations upon which to build up the solid structure of Catholic precept and practice.

The typography and book-form are in the well-known style which has long since gained Charles Peeters of Louvain a good name in the publishing trade.

HISTORIA SACRA Utriusque Foederis in usum juventutis Litterarum studiosae concinnata a P. Gaudentio Schmiderer, C.SS.R.—Prati: Giachetti, Filii et Soc. 1897. Pp. 323.

A complete survey of the connected facts and teachings comprised in the Sacred Text not only fixes the point of view which we must take regarding God's dealings with man and the economy of salvation, but it locates the sources whence the apologist of positive religion may draw his particular weapons of defence. Nearly every detail of Catholic dogma and discipline or ritual finds its clear counterpart and precedent in some phase of the theocratic rule to which the Jewish nation was subject. A ready familiarity therefore with the historic outlines of that rule and its complement in the New Dispensation greatly facilitates the use which the student of theology is supposed to make of his special training. Moreover it helps him to understand those parts of the Bible into which the study of exegesis leads him, as he cannot possibly cover the entire field of Bible study during his course in the seminary.

The present work is designed to assist the cleric in acquiring a somewhat more complete knowledge of Bible history than is taught in the preparatory schools. The text being Latin—which is just a trifle studied—makes it suitable reading for a class of Rhetoric, or in a first year of Philosophy preparatory to the class of "Introduction to the S. Scriptures." The marginal notes give a key to the text throughout, and make reference easy.

PERSONAL FRIENDSHIPS OF JESUS. By J. R. Miller, DD.—Thomas Y. Crowell & Company: New York and Boston. 1897. 16mo. pp. 267. Pr. bd. $1.00,

Two years ago the Dominican Père Ollivier published a volume of some 450 pages entitled *Les Amitiês de Jésus*. It was a beautiful and erudite yet withal simple study of the life of our Lord in His relations to those of whom the Gospel narrative speaks as belonging to His closer circle. The book might have been translated into English ; but the fact that it remained unnoticed by our publishers, though it issued from a well known Parisian firm (Lethielleux), seems to indicate that we have not a market, that is to say, a taste or relish for this particular class of literature. In the meanwhile a Protestant divine offers the theme in a small and handsome volume to those "who hunger for" the "blessed intimacy" with our Lord.

The work gives certainly evidence of the fact that the sincere inquirer after Christian truth tends to approximate the standard of Catholic devotion. The rigid Protestantism of Knox or Luther, albeit the author mentions them as models of Christian virtue, could never have pictured, as Dr. Miller does, the quality of affection which lights forth from the images of the holy Mother and the saintly friends of our Lord, and which inspires the Catholic with tender devotion toward them. Of course he does not have the breadth or warmth which characterizes Père Ollivier's narrative. He does not know anything of St. Joseph's special relations to our Lord, because the Gospels say so little of St. Joseph. But then the Gospels say little of any of the great saints who shared the earthly life of Christ. If the Christian heart feels nothing which might properly be said about the foster-father of our Lord we have some indications of facts in the Protoevangels and the writings of the early Fathers, especially St. Jerome, and though these writings are not canonical, that is, inspired in the sense of the evangels, yet they have as good an historical basis as most things which are related in history about people of two thousand years ago or less.

Would we then recommend such works to Catholics? To those who have no knowledge of our Lord's relations to men as set forth in Catholic books like that of P. Ollivier, and who find it difficult to cultivate a taste for the literature that treats of God and divine things because they have never seen any but ill-written translations of spiritual books and exaggerated pictures of lives of saints, we

fancy that a book such as this would do good. It would make them realize that there is a beautiful element in the devotion which their lukewarmness has made a mechanical exercise to which they feel in duty bound. It would lead them to an appreciation of what the thoughtful and clean of heart find their greatest help in the Catholic Church toward approaching God.

Those who have Protestant friends whom they are anxious to bring nearer to the truth, yet who are repelled by the distinctly Catholic forms of devotion and who therefore will not read Catholic books, may often use a work of this kind to bridge over the prejudice against the true faith by causing its topics to become a commonplace of conversation and a link of sympathy. Thus we have the example of books like *Ben Hur*, which affect the devout and intelligent Catholic reader with a sort of ill-will toward the author because he takes a too earthly view of our Bl. Lady and St. Joseph, nevertheless producing a temperament of religious inquiry which leads the honest-minded Protestant into the Catholic Church. These persons would regard the picture of our Bl. Mother drawn by St. Alphonsus, as exaggerated and therefore repelling. So far it is not well, therefore, to inveigh against literature of this character. Of course if it were distinctly sectarian, or of the historic sort which states as fact things that are false, but are likely to be credited because they make against the Catholic Church, there can be no question of their hurtful influence upon those who lack sufficient knowledge to distinguish the false from the actual.

Another lesson which works of this kind teach us is that we should properly utilize the treasures in our midst, and put in popular form works which elevate and instruct. The almost universal horror among young and old for so-called pious books, arises simply from a lack of presenting the very best material in palatable form.

ANGELS OF THE BATTLEFIELD. A History of the Labors of Catholic Sisterhoods in the Civil War. By George Barton. The Cath. Art Publishing Co., Philadelphia, Pa. 1897. Pp. 302.

There is a native attraction in such pictures of mingled religious self-sacrifice and patriotic devotion as are presented in the history of Catholic Sisterhoods ministering to the sick and wounded in time of war. We have here the extreme contrasts called forth by the

noblest motives that can influence the human heart to heroic action. The delicate woman, drawn from the retirement which her modesty courts, gently moving amid scenes of misery and danger, finds her strange counterpart in the rude soldier fired by a sense of public honor, with visions of triumph urging him on amid the din of arms to a pitiless disregard of life, even his own, finally broken and spent, letting his bleeding wounds be bound up by the merciful hands of the nun. Apart from this, a story of self-sacrifice so varied with striking incident as that of our late Civil War must interest the least enthusiastic reader, and the effect which the reading leaves upon him is necessarily a good one, inspiring respect for virtue and religion, and awakening a sense of noble emulation or at least of gratitude. The religious who acted the principal part in this drama of angelic charity are the Daughters of St. Vincent de Paul, both of the French community and of Mother Seton's nuns, the Sisters of Mercy in the South, the Sisters of St. Joseph, and the religious of the Holy Cross from Notre Dame, Indiana. They knew nothing about the distinction between the Blue and Gray, or of the merits of the great struggle between the North and the Confederacy ; they saw only the wounded soldier requiring the help of a nursing hand and the cheering word which somehow always had in it a ring as from heaven, and brought many to know Christ by the way His spouses practised His precept of charity. As a record of Catholic activity at a trying period of our nation's history, and as a compilation which cannot but edify and please, Mr. Barton's book deserves to be commended. Its usefulness and the likelihood of such a volume having a ready sale make us wish that it had been published by one of our great book-firms, capable of securing uniform and new plates as well as good proof-reading for the work. As it is, the volume has something about it which suggests experiment and borrowed cuts.

WITH A PESSIMIST IN SPAIN. By Mary F. Nixon. Chicago: A. C. McClurg & Company. 1897. Pp. 360.

Those who expect to make a journey through Spain, and those who merely desire to do so could hardly find a better guide than this charmingly eloquent lady—don't start, clerical friends, she is only paper, though of the best Irish linen—with her pessimist friend. The latter, inasmuch as she wants to know everything, and is hard to interest, serves the excellent purpose of drawing from her sprightly

companion a wealth of varied historical and legendary information, which only a wide range of reading and quick observation can have made her own. At the same time there is an American dash and a spice about the manner of her telling, and a poetic grace in which she records her appreciation of what is really beautiful in the sights of Spain, that impart to the book the attraction and style of mingled romance and ballad. It is a book from Catholic hand and heart, and thus gives us assurance of possessing nothing of the offensive and one sided bigotry in which modern writers on Spain are apt to present the habits of that singular land. The author gives us in brief a pleasant and instructive record of a tour from Gibraltar through all the fair cities and by-ways to Zaragoza and Barcelona. The bookmaking and illustrations are tasteful and original.

MANUALE PRECUM in usum Theologorum. Cum approb. Rev. Vic. Cap. Friburg. Editio altera.—Friburgi Brisg. Sumpt. Herder. 1897. **(B. Herder. St. Louis, Mo.) Pp. 550, 12mo. Pr. $2.50.**

The theological student will find this an excellent guide, marking out not only the approved devotional exercises suitable to his particular vocation, but such directions for his advancement in the spiritual life as are found especially in the writings of St. Charles. There is also at the end an Appendix *de Ordinibus conferendis* containing the ritual of ordination. The work differs from P. Schneider's well-known *Manuale Clericorum* in being less of a book of instruction, especially as regards the liturgical observances.

INFIRMORUM LIBER CATHOLICUS decem linguis exaratus. Auctore Adalberto Anderl, sac. saec. Vindob. —Vindobonae, II, Tabor Str. 19, 1897.

Here is a book for the use of priests on sick calls, in ten parts. The first part is *Latin* and contains briefly the rules and cautions to be observed in the administration of the Sacraments to the sick and dying, together with the *Ordo ministrandi sacramenta* as prescribed by the Roman Ritual. This part consists of sixty-three pages, small octavo. To it are joined nine *separable* pamphlets of equal size, containing instructions for the sick and for those who have care of them, in the *German*, *French*, *Italian*, *Czech*, *Croatian*, *Polish*, *Slovac*, *Slovenic*, *Hungarian* languages respectively. These

parts cover each only between forty and forty-five pages. The work has the approbation of the ecclesiastical authorities and was designed to serve the clergy principally of the Austrian empire, which embraces all the different nationalities mentioned ; as we have a large number of immigrants from the various parts of Austria, Hungary, Bohemia, Poland, etc., the value of such a work for our clergy is apparent. There is no English portion at present, but this can easily be supplied. The price of the whole collection is very low, so that every priest could afford to get the entire set, and may be thus enabled to serve many neglected souls who do not understand our language. There are three parts still wanting at the time we write, but the complete edition will no doubt be shortly in the book market.

BOOKS RECEIVED.

BEZALEEL. By Marion Ames Taggart. New York, Cincinnati, Chicago: Benziger Bros. 1897. Pp. 59. Pr. 35 cents.

ASER, THE SHEPHERD. By Marion Ames Taggart. The same. 1897. Pp. 63. Pr. 35 cents.

INSTITUTIONES PSYCHOLOGICAE secundum principia S. Thomae Aquinatis ad usum scholasticum accomodavit Tilmannus Pesch, S.J. Pars I. **PSYCHOLOGIAE NATURALIS.** (*Volumen 2 totius operis.*) B. Herder: St. Louis, Mo. 1897. Pp. 421. Pr. $1.80.

TRACTATUS DOGMATICI. I. De Gratia; II. De Lege Divina Positiva. Auctore Christiano Pesch, S.J. B. Herder: St. Louis, Mo. 1897. Pp. 323. Pr. $1.90.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE Juxta Rubricas Breviarii ac Missalis Romani pro anno communi. 1898. Baltimore: John Murphy & Co. Pp. 144. Pr. 30 cents.

AUTOBIOGRAPHY OF MADAME GUYON. Translated in full by Thomas Taylor Allen, Bengal Civil Service (retired). In two vols. Vol. I., pp. 338; Vol. II., pp., 336. 1897. St. Louis: B. Herder.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE Provinciarum S. Ludovici, Milwaukiensis, Chicagiensis, Sanctae Fidei et Dubuq. juxta rubricas Breviarii ac Missalis Romani anno 1898. St. Louis: B. Herder.

OUTLINES OF JEWISH HISTORY from Abraham to our Lord. By the Rev. Francis E. Gigot, S.S., Prof. of S. Scripture in St. John's Semi-

nary, Boston, Mass. New York, Cincinnati, Chicago: Benziger Bros. 1897. Pp, 384; pr. $1.50.

BLOSSOMS OF THE CROSS. Dedicated to my dear companions in sickness and suffering for their pious entertainment. By Emmy Gierhl. ("Tante Emmy.") From the German by the Sisters of St. Joseph, Indianapolis. Second edition. The same. 1897. Pp. 289. Pr. $1.25.

A SHORT HISTORY OF THE CATHOLIC CHURCH. By F. Goulburn Walpole. London: Burns and Oates. New York: Benziger Bros. 1897. Pp. 199.

TWO LITTLE PILGRIMS. By M. M. The same. 1898. Pp. 150. Pr. 70 cents.

PAGES FROM MY MENTAL DIARY. By Esmardee. Printed by News Press, Santa Clara.

THEOLOGISCHE BIBLIOTHEK. Die Heiligen Sacramente der Katholischen Kirche. Für die Seelsorger dogmatisch dargestellt von Dr. Nikolaus Bihr. Erster Band. Allgemeine Sacramentenlehre. Die Taufe, die Firmung, und die Eucharistie. B. Herder: St. Louis, Mo. 1897. Pp. 687. Pr. $2.75.

VOM ERKENNEN. Abriss der Noetik. Von Carl Braig, Ph.D., D.D., Professor an der Universität Freiburg. B. Herder: St. Louis, Mo. 1897. Pp. 255. Pr. $1.10.

THE MAD CAP SET AT ST. ANNE'S. By Marion J. Brunowe. New York, Cincinnati, Chicago: Benziger Bros. 1897. Pp. 168. Pr.

SYNODUS DIOECESANO STI LUDOVICI TERTIA, habita die 8 Septembris anno Domini 1896, a Revmo et Illmo Joanne Josepho Kain, Sti Lud. Archiepiscopo. Apud Cancellariam Dioecesanam, Sti Ludovici. B. Herder. 1897. Pp. 179. Pr. $2.00.

MANUALE PRECUM in usum Theologorum Cum Approbatione Rev. Vic. Csp. Friburgensis. Editio Altera. B. Herder: St. Louis, Mo. 1897. Pp. 552. Pr. $1.50.

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